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Nixon is gone but Ford will not abandon his policy with respect to Middle East

By SHELDON KIRSHNER

Significantly, one of Gerald R. Ford's first presidential utterances in the wake of Richard Nixon's sombre exit from power concerned the conduct of foreign policy. Ford, a politician better versed in domestic matters than in foreign affairs, declared that Henry Kissinger, Washington's answer to Metternich, would stay on as American secretary of state.

In the high drama surrounding Nixon's forced resignation from the White House, Gerald Ford, who is solid, stolid and certainly cautious, assured Capitol Hill and the vast American public that, as 38th president of the United States, he had no intention of deviating from the laudable course his predecessor had charted in the crucial realm of foreign policy.

Although Nixon's fall from office comes at a strategic juncture in Middle East peace-keeping efforts, it is highly unlikely that President Ford will tamper with Kissinger's formulations in bringing further stability to this part of the globe.

Ford, the consummate politician who mastered the intricacies and the intrigues of Capitol Hill politics, has no desire to abandon Nixon's rapprochement with the Arab world nor has he any reason to upset the fragile balance of power existing between the front-line Arab states and Israel.

It is a stark commentary on Nixon's manipulative skills that both the Arabs and the Israelis were sorry to see him go. In Nixon, the Arabs saw a pragmatist, a practitioner of the fine art of **Realpolitik**, a president who transcended the blatantly pro-Israel position of the reviled Johnson administration. In Nixon, the Israelis perceived a savior -- the best friend they ever had in the White House.

And in a sense, the Israelis were not too far off the mark. For in terms of military assistance, economic aid and diplomatic support there was never a president as generous to Israel as Nixon. Israeli devotion to the Nixon Administration was such that **The New York Times'** correspondent in Jerusalem once described Israel as "Nixon country."

But there was another side to the story. As a result of national security and economic prosperity, the Israelis apparently forgot some of Nixon's speeches as a presidential candidate in 1968. And the speech which they were most loathe to remember was the one in which he insisted Israel had the right to trade the occupied territories for peace -- but no right to annex them in perpetuity, as many Israeli politicians refuse to believe in the self-deluding period prior to the upheaval that was the Yom Kippur War.

As well, few Israelis now recall that Richard Nixon entered office with the intention of achieving a measure of balance, of "even-handedness", in American Middle East policy. Still fewer recollect the embodiment of this policy -- the Scranton Mission in 1969 and the contentious Rogers Plan, which, as some Israelis long suspected, was not the idea of William Rogers, but the expression of Nixon's sentiments.

In those euphoric days, when not even Rogers or Scranton could move the Israelis into more flexible positions, it was thought in Jerusalem that Israeli and American interests always coincided. But the Americans, who were clearly worried that their "special relationship" with Israel would alienate the Arabs and drive them -- and their fabulous oil wealth into the arms of the Russians -- bided their time.

When the right opportunity, the October war, arose the Americans seized it eagerly. By supplying the battered Israelis with 22,000 tons of ammunition, arms and electronic equipment, Washington gained an incredible and perhaps unprecedented amount of political leverage in Jerusalem. Similarly, by saving the beleaguered Egyptian Third Army from virtual destruction, the Americans gained the trust and gratitude of the Arabs.

The way was thus open for Arab-American reconciliation -- a policy that Kissinger and Ford intend to foster in the months ahead.

President Ford, who by his speeches in the past has shown himself to be a friend of Israel, if only for Cold War reasons, will probably proceed cautiously in drafting policy on the Middle East, and sudden, rash pronouncements should not be expected.

With Ford at the helm, jolting deviations are not anticipated. The American view of the Middle East will probably continue to be that an economically and militarily strong Israel must make substantial territorial concessions in the forthcoming Arab-Israeli talks -- not only for the sake of preserving American -- and Israeli -- interests but also for the sake of world peace. Moreover, Ford will more than likely adapt the Nixon credo that "continuous war is not a solution for Israel's survival."

The Israelis are somewhat disheartened this week, saddened by Richard Nixon's untimely and abrupt departure. But in their heart of hearts the Israelis realize that Ford's policies in the Middle East will be guided by precedent and tradition. As an editorialist writing in **The Jerusalem Post** put it:

"The long-standing friendship between Israel and America goes deeper than the relationship with any president."

The Canadian Jewish news

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Magazine retracts statement

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

A major U.S. publication with a circulation of over nine million has agreed to retract aspects of a feature story which suggested that Syrian Jews have "freedom of worship and freedom of opportunity."

In the April 1974 edition of the **National Geographic Magazine**, writer Robert Azzi allegedly interviewed Rabbi Ibrahim Hamra, 30, spiritual leader of Syria's Jewish community.

The rabbi was reported to say that Jews have freedom of worship and freedom of opportunity, but they cannot leave Damascus without a permit, and are not free to emigrate.

Feature writer Azzi declared that "reprisals against the families of those who leave, however, are rare."

According to the Canadian Jewish Congress' Assistant National Director Steve Ain, the magazine acknowledged their error "but, apparently, it is not their policy to make retractions.

"But a strongly worded letter by Alan Rose, (CJC national executive director)

Cont'd on Page 12

Manager of bank indicted

TEL AVIV (JCNS) -

Yehoshua Ben-Sion, former general manager of the Israel-British Bank, was indicted by a district court here on 11 charges. The most serious charge is that of "larceny by a director of a company," and Ben-Sion could face a prison sentence of up to seven years.

The charge sheet relates to sums totalling $47 million said to have been transferred to Swiss banks.

Michael Kirsch, the district attorney, told Judge E. Mani that investigations into the bank's affairs were not yet complete. IBB (London) is alleged to have handed over $74 million to IBB subsidiaries in Luxembourg and Lichtenstein. Lirsch said a guarantee, which was invalid because it contained only one signature, had been given to the Israel bank by the London subsidiary. The Israeli authorities were investigating whether someone had made fraudulent use of this document in London.

Other charges faced by Ben-Sion include false entry, violations of foreign currency regulations, obtaining the signatures of the auditor on the audit and the approval of the examiner of banks under false pretenses. Ben-Sion is being held in custody.

Holiday deadlines

On account of Labor Day holiday Sept. 2, the Sept. 6 edition of **The Canadian Jewish News** will have the following deadlines: Display advertising, Thursday, Aug. 29 at 2 p.m., and Classified Advertising and Editorial matter, Friday, Aug. 30 at 1 p.m.

KIBBUTZNIKS - TORONTO-STYLE!

Early in the morning, three Toronto members of Kibbutz Gesher set out for work. They are (from left) brothers Charles and David Shidlowsky of Brighton Avenue, Downsview, and Shrag Miadovnik of Bathurst Street. The kibbutz, between Tel Aviv and Jerusalem, was re-established this year by a group of North Americans. The brothers Shidlowsky are graduates of Associated Hebrew Schools. (El-Baz)

Granovsky to be honoree at 1974 Negev Dinner

TORONTO -

Following its proud 26-year tradition of recognizing excellence in communal leadership and dedicated service to Israel, the 1974 Toronto Negev Dinner at the Royal York Hotel on Wednesday evening, Nov. 27, will be a tribute to Philip Granovsky.

In making the announcement, James F. Kay, president of the Jewish National Fund of Toronto, praised Granovsky for his extremely generous contribution in time, energy and organizational talent on behalf of a multitude of institutions and services -- local, national and international in scope -- dedicated to the improvement of life for our fellow Jews at home and overseas.

Despite a demanding business schedule as chairman of Atlantic Packaging Company, Phil Granovsky is now in his second term as president of the United Jewish Welfare Fund of Toronto and also has an outstanding record of achievements in public service over many years on the highest executive level of the United Jewish Appeal, United Israel Appeal, the Jewish Agency, Council of Jewish Federations and Welfare Funds, Toronto Zionist Council, Jewish National Fund, B'nai B'rith, Mount Sinai Hospital, Adath Israel Congregation, United Appeal of Metropolitan Toronto and United Community Fund.

This year's Negev Dinner honoree enjoys great popularity and respect for his total commitment, warm sense of compassion, and the tremendous inner strength which he has brought to every position of communal responsibility.

Phil Granovsky's philosophy about community participation and giving is precise: "If you are a member of a community and benefit from it, you have an obligation to put something back. Every Jew must support Israel, both for the future of that country, as well as our own. Without Israel," he declares, "we would be back in the 1930's when violent anti-Semitism was rampant."

The proceeds from the Negev Dinner will further the development of "Canada Park" -- a major 7,500 acre recreational complex now being created by the Jewish National Fund midway between Jerusalem and Tel Aviv -- to meet the urgent leisure needs of the nation.

Phil Granovsky

Breakthrough is seen in simmering dispute on Sephardic Centre

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

For over two years, Montreal's Sephardic leadership has been promoting the construction of a community centre. Until recently, the project has been bogged down by a series of complex objections.

For some time, Montreal's Sephardic leadership has voiced hints of suspicion and dissatisfaction over the treatment of the issue.

The recent creation of an Allied Jewish Community Services francophone committee however, may well result in the Kissinger-style breakthrough needed to curtail undesirable attitudes from both francophone and anglophone Jews.

Based on a practical and a realistic view of the province's language needs, the 13,000-member Sephardic community has predictably maintained its language background, and it is determined to protect its religious-cultural heritage.

Yet the province of Quebec is a singular illustration of minority group outlook on cultural preservation . . . for even the majority of the province considers itself a minority.

Even further, within the context of Jewry, the Sephardic community is a French-speaking minority within an English-speaking minority.

Thus francophones sustain a cultural and linguistic stress that does not exist in Toronto, or elsewhere.

Dr. Jean-Claude Lasry, president of L'Association Sepharade Francophone, and, in professional life a psychologist at the Jewish General Hospital's Institute of Community and Family Psychiatry, believes that a community centre is ultimately the most effective means to meet Sephardic integration needs.

"It is a response to respect the particular cultural differences of the Sephardic element," says Lasry, "but it is also a concept that goes beyond the mere physical facilities. A community centre means self-responsibility, self-determination, and autonomy within the Jewish community. There is also a need for a centre because of the tremendous rate of intermarriage.

"There are structures for assimilation," Lasry declared, "but none for integration."

Over four years ago, at the suggestion of the Jewish Immigrant Aid Services, AJCS undertook a study of the integration of immigrants, under the chairmanship of Max Kaufman.

The purpose of the study was to review the services available to immigrants, the gaps in services, agency responsibility, and to study the role of integration.

The objective was to develop a rational and coordinated plan to provide the best and most suitable program for newcomers.

A subcommittee of the Kaufman Commission, headed by Gordon Kaufman (no relation) and Charles Perez, and called the committee on self-organized immigrant groups, interviewed some 12 francophone organizations.

Said Gordon Kaufman: "We discovered that Sepharades are for a more encompassing community structure, where social, educational and religious life are integrated into a community centre so that a synagogue is a community centre and a community centre is a synagogue.

"The sub-committee interviews 12 self-organized groups, and the most active request was for a centre for the Sephardic community," added Kaufman.

But the Kaufman Commission as a whole rejected the community centre concept, infuriating the francophones by declaring: "The Commission does not recommend a separate social and cultural centre for im-

Cont'd on Page 12

Gordon E. Kaufman

Dr. Harvey Sigman

Maturing of attitudes

Plaut gives reply to editor's attack

TORONTO -

Rev. A. C. Forrest, editor of **The United Church Observer**, has attacked Holy Blossom Rabbi W. Gunther Plaut for having suggested that the leaders of the Jewish community have attempted to stifle the anti-Israel voice of **The Observer**.

Reacting to a report of Rabbi Plaut's speech as national religious affairs committee chairman to the Plenary Assembly of The Canadian Jewish Congress, Forrest wrote: "It may be assumed that most Canadian Jews are deeply concerned about the welfare of Israel. They are sensitive to criticism of Israeli policies, especially by Christians who express sympathy for the Palestinian people.

"But it should be also understood by churchmen that the Canadian Jewish community is not monolithic, and Rabbi Gunther Plaut does not speak for Canadian Jewry or represent Jewish tradition when he attempts to stifle **The Observer** or anybody else."

In an interview with **The Canadian Jewish News**, Rabbi Plaut said his text contained no such reference "to stifle the editor" and that the relevant passages referring to **The Observer** were the following:

"I am glad to say that during the last two years there has fortunately been a maturing of attitudes. One could make a fascinating study of the development of editorial articles of material within the **United Church Observer** during the last seven years: how it came to pass that this magazine slowly and almost inexorably became the vehicle for the most outspoken religious criticism of Israel: then a vehicle for dubious attitudes; and eventually even for some anti-Semitic material; how in consequence the relationship between Jews and the United Church deteriorated to the point of bitterness on our side and deep division on theirs; and how in the course of these last two years, through patient labor on both sides of the fence -- steps were taken to undo the past.

"Let it merely be said that both sides have taken a new look, both at themselves and each other, and that this has led to a more fruit-

Cont'd on Page 12

History column starts

Starting in next week's issue, The Canadian Jewish News will publish a weekly feature dealing with memorable events in Jewish history. The research and writing of these articles is the work of freelance journalist Rochelle Carr, whose articles on a wide range of subjects have appeared frequently in this newspaper.

World News

Defence Minister Shimon Peres (the writer) and Yaffa Yarkoni (the singer), have joined forces to produce a record success on the Israeli hit parade. The minister wrote it after the Six Day War.

Politician and singer team up to praise their historic homeland

TEL AVIV (JTA) -
Moshe Dayan dug archeological relics, and now it turns out that his successor, Defence Minister Shimon Peres digs poetry, and even writes it.

In fact, a poem written by Peres and recorded by the famous Israeli singer Yaffa Yarkoni, is now moving up to the top in pop songs on Israel radio.

The public did not know that Peres wrote poetry until he disclosed it himself during an interview several weeks ago. Ms. Yarkoni then asked Peres to give her one of his poems for her to record as a song.

The poem he gave her was written after the Six Day War and was about Kalya, the Jewish settlement near the Dead Sea that was destroyed in the War of Independence. Mrs. Yarkoni presented Peres with a record of the song. In **Praise of Kalya**, adapted by Kobi Oshrat from the Peres poem.

It includes such verses as: "Behind the scenes Kalya is making ready/Painting herself/ Purple for the sunset/ Grey in her meditation/ A sure-blue trails her misty shores Her depths full of airs ablaze Her horizons far distant. A town of refuge Where imagination is safe Sheltered always . . . Her lovers strong but unwanted Her perfumes speak of ancient days . . . Lovely as a woman yet shrouded in sadness . . ."

Political censorship

Tribuna attacks Fuchs

PRAGUE -
Charges that statements by engineer Frantisek Fuchs, head of the Council of Jewish religious communities in Bohemia and Moravia, after the entry of Soviet troops into Czechoslovakia in August 1968 were contravening state laws have been made in a recent series of anti-Israel and anti-Zionist harangues published by **Tribuna**, ideological weekly of the Communist Party in Czechoslovakia.

The three-part series forms a minute portion of the continuous stream of pro-Arab and anti-Israel propaganda, which has not diminished since the cease-fire in the Middle East.

On this occasion, **Tribuna** and the author, Jiri Bohatka, a specialist on Jewish issues, devotes special attention to the attitude of the Jewish leadership immediately after the 'Prague Spring' and its pronouncements as published in **Vestnik**, the monthly of the Czechoslovak Jewish community.

Tribuna considers as "illegal" a statement ascribed to the chairman of the Jewish community in the Czech lands that "the Council of the Jewish religious communities is representative of Jewry not only in the religious but also in the political sphere."

This statement, said to have appeared in **Vestnik**, the communal monthly (where it must have passed censorship) in February 1969, is now challenged since "Czechoslovak laws limit the functions of religious denominations and religious sects to institutions representing worshippers exclusively in the spheres of religious observance and ritual requirements."

Simcha celebrations severely limited during precarious financial period

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT -
Many weddings originally scheduled for last October, but postponed when the prospective bridegrooms were called up for military service, are only now finally taking place. Marriage rites, of course, are the same as they were before the war and as they have been for centuries.

Wedding parties, however, are strikingly less elaborate than they were in the high-living days that preceeded Oct. 6, 1973.

Vanished, almost completely, is the wedding in a large public hall -- complete with three-piece orchestra, four-course dinner and hundreds of guests; a function that many Israeli families tended to regard as a social imperative despite the often crushing debt incurred as a result. Most of the weddings being held today take place in private homes or in small halls adjoining the offices of the city rabbinate, with refreshments limited to a few dozen bottles of wine and fruit juice, supplemented by cakes and sandwiches. Conspicuous consumption, at least for the moment, is distinctly out of fashion.

Owners of the scores of wedding halls that mushroomed on the outskirts of Tel Aviv and other cities in the course of the past few years have either gone bankrupt or been forced to augment their income by selling bargain lunches to businessmen.

This year's marriages are characterized not only by their relative austerity, but also by the fact they have been, to a significant extent, matches that cut across communal barriers. A quarter of the marriages celebrated in Tel Aviv last month, for example, were mixed; one spouse being of European origin, the other of North African or Middle Eastern origin.

There are also a number of converts among the newlyweds, despite the difficulties which conversions entail. As things stand, the non-Jewish partner must either become or pretend to become not just an ordinary Jew, but an Orthodox Jew. Thus, we find, a girl from Sweden or Switzerland must learn all about the Sabbath and kashruth, in preparation for living in a kibbutz where neither are observed.

This had led American Rabbi Jack J. Cohen, now director of the Hillel Foundation in Israel, to suggest a radically new approach to conversion. Conversion, he says, should be construed as naturalization, with the convert joining the Jewish people. Since contemporary Jewish society is pluralistic, Rabbi Cohen adds: "Jews should be honest enough to accept converts on the basis of the standards by which they themselves are prepared to be governed."

Such a reform would demand, as Cohen puts it, "a spiritual leadership with the courage to cut away some of the legalism that has accrued over the centuries." But Israel's Orthodox establishment has proven again and again and again -- most recently during the "Who is a Jew?" controversy -- that such courage is in short supply.

Senate reports ARAMCO ploy

WASHINGTON (JTA) -
The four American oil firms comprising the huge Arabian-American Oil Co. (ARAMCO) undertook a six-month propaganda campaign last year, under orders from King Faisal of Saudi Arabia, to diminish United States support of Israel, a Senate subcommittee reported.

The Senate Foreign Relations subcommittee on multi-national corporations said, in releasing previously secret testimony, that the campaign was started in May, 1973 by Mobil, Exxon, Texaco and Standard Oil of California from its chairman, Otto Miller on July 26, 1973, urging support for "the aspirations of the Arab people." The letter was the first time a major oil company took a public stand on the Arab side of the Middle East issue.

The Faisal threat reportedly was made during a May 23, 1973 meeting in Geneva between the King, other Saudi Arabian leaders and ARAMCO officials.

Sen. Franc Church (D. Idaho), said ARAMCO officials met with U.S. government officials after Faisal made his threat. The propaganda and lobbying campaign extended into October 1973, highlighted by a letter to President Nixon which apparently was not answered, according to the testimony which also included a report that confidential meetings on the issue took place between ARAMCO officials and Secretary of State Henry A. Kissinger at his request.

According to the testimony, a staff investigator told the senators at a closed hearing in June that Congress would have to decide on the propriety of the ARAMCO effort and that ARAMCO, "under the U.S. companies, is an instrument of the Saudi Arabian government in carrying out Saudi orders in terms of influencing United States foreign policy."

The testimony data showed that W.W. Messick of SOCAL, who is also ARAMCO's top technical officer, testified that the Arab oil embargo imposed after the Yom Kippur War took the oil combine "off the hook" because ARAMCO faced a forced cutback in production because of technical problems and delays in delivery of equipment needed.

Czechs at work for Syrians in reconstruction at Homs

PRAGUE -
A $10 million contract with Syria has recently been signed by the governments of Syria and Czechoslovakia for the rebuilding of the oil refinery at Homs which suffered severe damage from Israeli air raids during the October war, Prague radio reported recently.

The broadcast disclosed that a substantial team of experts from Czechoslovakia have already been at work on the building site of the new refinery, earmarked Homs II, and that more Czechoslovak engineers and workers are to go to Syria shortly.

According to the Czechoslovak news agency, Czechoslovakia is also to deliver a grain mill worth $4.5 million to Syria under a contract between the Damascus firm, Organisation Generale des Cereales et des Minoteries, and the Czech Techno-export organization. The mill will be constructed by Syrian firms "to Czechoslovak designs and under the supervision of Czechoslovak experts."

According to the news agency, Czechoslovakia has in the past five years exported to Arab countries equipment for 50 grain mills, including six in Syria.

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Academy Consolidated Developments Inc.

Founded in 1950, the Montreal Jewish Vocational Service sheltered workshop has provided a factory environment for the physically and mentally handicapped to receive job training. (Howard Kay photo)

Sheltered workshop

Elderly save taxpayers

By IRWIN HUBERMAN

MONTREAL –

The sign outside the workshop reads, "These are hands with a job to be done." Inside, elderly and handicapped workers use their hands for a more important job -- to be productive human beings.

Founded in 1950, the Jewish Vocational Service (JVS) sheltered workshop has provided a factory environment for the physically and mentally handicapped to receive job training, and for the elderly to continue productivity after retirement.

The basis for the program, according to founder Dr. Alfred Feintuch, executive director of the JVS, is the belief that work is the cornerstone of good mental health. "It is the reality of our social structure," he said, "that work and being productive are related to feeling worthwhile."

The sheltered workshop accepts simple assembly contracts from companies such as Canadian Technical Tape, Imperial Automotive Ltd. and American Packaging Corporation. The work consists mainly of assembly operations, pharmaceutical packaging and heat sealing. The workshop presently employs between 60 and 70 workers.

The pay scale at the workshop is correlated to the amount an individual can produce in comparison to a normal worker. "If a client can produce half of what a normal worker does," explained Harold Eckes, supervisor of the workshop, "he'll earn half the standard wages for that piece assembly . . . this gives the client incentive to produce."

Employees at the sheltered workshop earn an average hourly wage of 97¢, the highest among Montreal's sheltered workshops. Because staff costs are covered by the Allied Jewish Community Services, all money received from assembly contracts go back to the worker. Montreal's other sheltered workshops are not so fortunate.

Earnings of over $25 per month must be deducted from a worker's welfare allowance; therefore most of Montreal's dozen sheltered workshops pay an average of 12¢ per hour to workers.

According to some organizers, companies frequently use workshops as a source of scab labor. Factory workers are reluctant to do assembly work, and the price is right at sheltered workshops.

"Even if the higher wages are taken off welfare," Eckes said, "it gives the client more pride. He wants to know he is worth more than 12¢ an hour." Eckes added that the JVS workshop's higher wages takes weight off the Quebec taxpayer.

Ron Creary, director of Vocational Services at the Lakeshore Vocational Projects Association, says that 88% of the retarded people served by sheltered workshops are only mildly retarded. Of these, Creary declared, 75% can be trained to hold outside jobs.

"When friends of the mildly retarded are making normal wages on the outside," Creary said, "how can they feel like normal workers at 12¢ an hour?"

The Quebec government is currently formulating a policy to ensure workshops do not become a stagnating source of cheap labor.

Paul Periard, member of a task force studying sheltered workshops, said the provincial government will encourage Quebec's workshops to adopt a philosophy of normalization, or making the worker feel he is an integral part in the mainstream of society.

"We will pay special attention to the conditions of mental rehabilitation," Periard said. "Although it is difficult at this time to say, this may have some effect on those places which occupy themselves mostly with production."

Bidding for contracts runs high among Montreal workshops. Many workshops attempt to undersell the others in hope of securing contracts. Trying to combine social service with production demands can be a very difficult situation, said Eckes.

Dr. Feintuch said the JVS sheltered workshop receives the majority of its contracts due to the quality and reliability of production. "We do not feel that people are taking advantage of us," he said. "We are supplying a service for the money. We do not feel the companies get a bargain as we do routine jobs they prefer not having in plants."

The JVS workshop includes three programs: The Work Adjustment Program, partially financed by the federal government, provides an individual with up to 12 months training to hold down a job.

"No one enters this program to be a carpenter or a welder," said Eckes. "The training here is to learn how to work with fellow workers, how to work under supervision, how to punch a clock." According to Eckes, 68% of those graduating the program hold steady outside jobs.

The Pre-Vocational Program provides training for those individuals requiring more than a year to hold a job. Of these people Eckes said, 50% will eventually hold outside employment.

The Indefinite Term Workshop employs older citizens and those retarded and emotionally disturbed clients who cannot be employed in an outside industrial environment.

Hamilton mayor to receive Friendship award

By M. WOLPERT
Hamilton Correspondent

HAMILTON –

Mayor Victor K. Copps of Hamilton will be presented with the Canada-Israel Friendship Award at a State of Israel Bonds dinner to be held Sept. 22. The presentation will be made by Israeli ambassador Theodor Meron. Other recipients of the award include former prime minister John Diefenbaker and the late Lester B. Pearson.

The dinner will be a highlight, said Asher Shulman, director of the State of Israel Bond office in Hamilton, as he outlined plans for this year's campaign.

Last year Hamilton raised easily triple the amount raised in bonds in previous years, said Shulman. Chairman of the Hamilton office is Marvin Wasserman.

The women's division, under the chairmanship of Anne Teitelman of Burlington, will host a luncheon Oct. 3, which will have Ruth Tekoah, wife of the Israeli ambassador to the UN as guest speaker. And Mayor Shlomo Lahat of Tel Aviv will be guest speaker at another dinner, on Oct. 21 which will honor Hamilton businessman Morley Goldblatt.

Mayor Copps is expected to speak about his recent trip to Israel, which was presented to him by Hamilton's Jewish community. The major was most enthusiastic about his visit and particularly appreciative of the fact that State of Israel Bonds made it possible for him, a devout Catholic, to visit many of the Catholic shrines.

Chairman of the dinner will be another 'mayor', Paul Hanover, who has long been known as 'mayor of the morning' because of his popular early morning radio show. Hanover was one of the organizers of the mayor's trip.

Peres to speak to Bonds

MONTREAL –

Shimon Peres, Israel's minister of defence, will be the principal speaker at the 1974 International Leadership Conference of State of Israel Bonds being held at the Sheraton Mount Royal Hotel in Montreal, Sept. 6 - 8.

Sam Rothberg, general chairman, and Michael Arnon, president of the Israel Bond Organization, who headed a recent delegation to Israel at the invitation of Prime Minister Rabin, called attention to the serious problems of mounting inflation on Israel's economy, and emphasized the Montreal conference must take its cue from the severe economic policy adopted by the government of Israel which recently imposed additional taxation on her already overburdened people.

The defence minister will present a comprehensive report on Israel's immediate concern for various economic and social problems including that of a recovery program from the costly Yom Kippur War as well as employment and integration projects for the influx of immigrants.

The conference will be attended by hundreds of delegates from all parts of Canada and the United States, Latin America and European countries. The Israel Bond organization is the central source of funds for the development of Israel's economy, agriculture, commerce, industry, exploitation of natural resources and construction of highways, harbors, water and oil pipelines.

Supermarkets offering greeting gift certificates

TORONTO –

Supersol, the Canadian supermarket chain with branches throughout Israel, is providing the opportunity to send greetings to friends and relatives in Israel and other countries by purchasing Supersol gift certificates for the upcoming New Year and other occasions such as bar mitzvahs, weddings, anniversaries and birthdays.

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Called for strong support

Record of U.S. President Ford shows him as friendly with Israel

Although a conservative in domestic politics and thus out of tune with the great majority of United States Jewry, President Gerald Ford has been a vigorous and consistent supporter of Jewish causes ever since he was elected to the House of Representatives in 1949.

He has an almost 100% record for his actions in endorsing and often co-sponsoring legislation involving vital Jewish concerns: grants and credits to Israel; support for Soviet Jewry; opposition to an imposed Arab-Israel settlement and so forth.

In the opinion of I.L. Kenen, the chairman of the American-Israel public affairs committee and veteran observer of the Washington scene, Mr. Ford typifies those congressmen who have resisted and challenged constant pressures for a moderation in America's pro-Israel stance.

In 1951, Mr. Ford voted for the first U.S. grant-in-aid to Israel. In 1955 he opposed the provision of U.S. aid for countries supporting economic boycotts and time and again he objected to Egypt being included among the beneficiaries of the U.S. surplus food program.

In 1967, he was an outspoken critic of the Johnson administration's embargo on the supply of arms to the Middle East and was an early supporter of efforts to send Israel crucial military hardware -- including Phantoms.

When the Republicans captured the White House, Mr. Ford was one of those in the party who were always ahead of the official line in calling for strong support of Israel. At one point, he suggested that the sixth fleet establish permanent facilities in Haifa and that the U.S. lend-lease naval vessels to Israel. He once even proposed the creation of a "hot line" between Jerusalem and Washington.

As the leader of the Republicans in the House of Representatives, he could not publicly oppose the White House on the issue of linking preferential trade terms for the Soviet Union with free emigration for Soviet Jewry. But he made it clear that he was sympathetic to the Jackson amendment.

Those who know him, describe him as a visceral friend of Israel. In his view, Israel is the model for the kind of strong and dependable ally the U.S. needs. This basic attitude, together with an instinctive distrust of the Russians, suggests that he will be wary of any policy involving demands for substantial concessions from Israel.

All the indications point to President Ford deferring to the Secretary of State, Dr. Henry Kissinger, in foreign policy. But, while ex-president Nixon -- in need of political success abroad -- prodded Dr. Kissinger to conclude the Middle East agreements with the utmost speed, Mr. Ford is likely to prefer more cautious movement and close attention to Israel's security requirements.

In a speech in Washington just over a year ago, Mr. Ford strongly endorsed the provision of ongoing U.S. military aid to Israel, rejected "any diplomatic concept that would call upon our friends the Israelis to negotiate with the U.S. rather than with Egypt on the territorial question" and stressed that "every Jew who wishes to emigrate to Israel should be free to do so."

He concluded his speech on that occasion: "The words of Genesis are just as meaningful today as they were 4,000 years ago when the Lord God said to Abraham, 'Go forth from your country . . . to the land that I will show you. And I will make of you a great nation.'"

(Jewish Chronicle News Service)

High operating level of its economy has added to problems of Israelis

Jewish folk wisdom has always considered too much beauty a disadvantage, even for a bride. In this sense, the excessive prosperity Israel has been experiencing most definitely was to be taken as a doubtful achievement, at best.

Professional economists agree with this judgment. The consistently high levels at which the economy has operated in recent months and years may well be likened to the pressure building up in a steam boiler—unless safety valves let some of the excess escape, the whole works are in danger.

After months of preoccupation with other problems -- war, elections, separation of forces -- the Israel government finally took action many considered necessary months ago. Its new economic program, a greatly ramified complex of import policy, building restrictions and fiscal measures, proposes to let excess pressures out of the system, without impending the national economy's general progress.

Real growth and full employment have characterized the Israel economy since 1967. Recovering from the recession of 1966/67, production expanded quickly, and so did per capital consumption and exports. The pace of investment also increased, to provide the means for continued progress.

In real terms, the gross national product expanded by about 17%, in 1968, by almost 11% in 1969. After that, all the resources left idle during the recession had been put to work and growth continued at more moderate,—but still highly respectable rates of between 7 - 10% annually.

Large scale investment activity, the satisfaction of vital defence needs and the rising standard of living have resulted in expanding imports. From $778 million in 1967, the total of merchandise bought from other countries rose to $1.1 billion in 1968, $1.4 billion in 1970 and $1.8 billion in 1972. Exports also gained significantly, but the trade deficit went up much faster: it had amounted to $240 million in 1967, doubled the following year, reached $693 million in 1970 and $775 million in 1972.

The Yom Kippur War, of course, only made things worse in this respect. Imports skyrocketed by more than $900 million to $2.8 billion; service imports went up by about $1 billion. The foreign exchange deficit on current account rose from little over $1 billion in 1972 to almost $2.5 billion in the year of the war.

Performance so far in 1974 does not promise any improvement. The economy recovered from its wartime interruption more rapidly than most had expected; although many observers interpret current large scale consumer demand as "preemptive" buying of durables, before prices go up, it is demand and presses on the market. In order to satisfy it, larger quantities of appliances and other goods are brought in from abroad; together with defence imports and investment goods, that will result in a record deficit on current account, of more than $3.1 billion.

While the deteriorating foreign exchange situation is Israel's crucial economic problem, inflation is the most disturbing phenomenon within the country. In the last year or two, the rate at which prices have risen reached dangerous proportions.

Ever since the state of Israel was founded, inflation has dogged its economic steps. The same has been true of most countries, but here the process was amplified by large scale immigration and extensive capital imports.

The evils of inflation have always been recognized and efforts to keep prices stable are at all times at least part of declared government policy. Of course, success is more difficult to achieve than such declarations: only during the recession was there anything even approaching stability.

To some extent, explicit government policy was the cause of price rises. Last winter most of the previous heavy subsidies on basic commodities were removed, resulting in an 8.1% rise in the index in a single month. Higher international costs of many imported commodities also helped things along, but the major cause of inflation still is booming domestic demand.

Both problems -- inflation and the large payments deficit -- are interrelated. To a large extent, the two result from too much aggregate demand, public as well as private. Overall demand for available resources -- labor, machine capacity, domestic products -- is greater than the available supply.

To some extent, these pressures simply cannot be reduced. Basic necessities must be supplied, elementary services must be maintained. On top of that comes national defence -- a constant drain on manpower and industrial capacity.

(Israel Investors Report)

Among the recent graduates of armor corps officers' training school in Israel was Druze Segen Mishne Youssef (left). Joining the second lieutenant at the conclusion of the passing out parade were his father (centre), and his brother. (Photo taken by IPPA)

'We have paid them only lip service'

Greater commitment required for aliyah, education: CIC head

By AARON POLLACK

(Second of two articles)

Symptomatic of the decline in our traditional Jewish values and beliefs is the corruption of our concept of Tzedakah. We have replaced the anonymous contribution with the visible; and recognition is the reward for giving, rather than giving itself.

We must, therefore, reconsider the means whereby the educational value of the mission and our concept of giving can be so enhanced, that the impact of the political realities in Israel and social problems will create among our fellow Jews a greater sense of need and commitment, with greater long term benefits for the Jewish community and Israel. The time for slogans has passed, and the time for serious conceptual thinking has come.

Fund-raising is obviously a current imperative and will remain so for the foreseeable future. But, regrettably, we have paid lip service only, to other imperatives of equal importance which require greater commitment, dedication and self-discipline. I refer to aliyah and Jewish education, two concepts intimately linked with each other. In the field of Jewish education, a thorough-going, widespread and deeply-rooted effort mobilizing all of the resources of the community will have an incalculable effect, positive in nature, both on our concepts of giving and in the ability to develop a movement of significant proportions for aliyah.

Israel today has a desperate need for an influx of olim from all over the world. The danger of future wars and their consequences will recede in inverse proportions to the number of olim arriving in Israel. We have done practically nothing to elevate the concept of aliyah. It is not sufficient to ascribe this state of affairs solely to the fault of one particular organization, the vested interest in the field, namely, the Canadian Zionist Federation. The fault must be laid squarely at the door of the Jewish community at large. It is the latter's responsibility to lay the ground work and prepare the soil so the Zionist Federation, a valuable implement, can till and give forth a solid crop of olim.

Our Jewish community institutions must prepare the soil as must our ranking Jewish leaders, both in Israel and the Diaspora and with haste. It is not a short-term process, but a long term one, and one must begin to think on a long term basis for Jewish survival. Our only method for preparing the soil and for achieving widespread acceptance of the notion of aliyah is an intensive widespread process of Jewish education and the restoration of traditional Jewish values and beliefs. Only when Jewish education and traditional Jewish values and beliefs are restored to top priority level of Jewish community endeavor, will we begin to see the fruit of our efforts.

The time for organized study and research is past, and the moment of truth in the field of Jewish education has come. Every Jewish child and parent must be the object of the effort for an intense Jewish education. Those in circumstances of need who cannot afford tuition ought to be the responsibility of the community at large. Those who can afford it but partially, ought to be the beneficiaries of community subsidies.

Until this thorough-going revamping of our goals and methods is achieved, pessimism will remain about the possibility of the Diaspora contributing its fair share to the maintenance of the second

Aaron Pollack

front in assisting Israel in its fight for survival. Indeed, Israel's fight for survival is no less than our own.

Despite all the foregoing, one does return from Israel optimistic that the Israelis themselves, despite the adverse circumstances and enormous odds they face, will ultimately emerge victorious and create a solid and meaningful Jewish society in Israel. That is in the nature of Jewish destiny.

We must not expect that there will be a resolution of the conflict in the Middle East between Israel and the Arab states, in the next year or two, but more likely within the next 15 to 25 years. We are witnessing nothing less than a clash of civilizations, and this clash has been in progress since the beginning of the 20th century. We are now in the 74th year of conflict. The daily struggle must be seen in that context.

For it is not unusual in the context of world history to have seen great civilizations clash with each other over the period of a century. Those civilizations which emerge victorious are the ones which are deeply rooted, maintain values and traditions and convey a sense of purpose to every succeeding generation. This must be our goal. We dare not in these circumstances sacrifice our long term interests, as we have been doing, on the altar of short term gains.

Mr. Pollack, a Montreal lawyer, is chairman of the Canada-Israel Committee.

Letters to the Editor

Urges campaign be mounted in Ontario to bring justice to the educational scene

Dear Editor:

It is hoped that your readers will take note of the splendid letter from Henry Rosenberg in the Aug. 2 issue and finally awake to the painful truth he postulates. Canada is a pluralistic society where Catholics have the right to direct their school taxes to support Catholic schools. Whereas we Jews who sponsor Jewish schools on par with theirs and under the aegis of the Ontario Board of Education, even have to pay for this meagre privilege while getting absolutely no government support for our schools.

As a result, as Mr. Rosenberg says, the community is faced by an alarming financial need. This is true in our rich province of Ontario, while elsewhere, justice has finally been done in some measure and government aid is given for Jewish separate schools.

Efforts made a few years ago to get justice from Queen's Park failed and as a result, parents and the general community face the huge task of paying in full for the secular education of children at our Jewish schools. With high school fees now set at over $1,300 per child -- more than the most expensive fees at the U. of T. -- it is time every member of the Jewish community, concerned with our heritage, should voice a loud protest with members of the provincial legislature and demand fair play for Jewish parents forced to pay double taxation.

We have been discriminated against long enough because till now we were too few and too timid. We do not ask for support of the religious studies but must insist on full payment due to us for providing secular education. Recently, you showed that secular teachers in Jewish schools are paid less than standard fees. This is unfair but inevitable without government aid. I urge all concerned parents to let Queen's Park know that taxes should go for each and every student, to whichever approved school such student attends, not merely the two predominant ones.

I urge the CJN to assist in mounting such a campaign until it succeeds in bringing justice to the educational scene of Ontario.

Charles Anthony,
Toronto

Dear Editor:

The CJN is guilty of transgressing a major prohibition of the Torah, i.e. "Before the blind, one must not place a stumbling block" (Leviticus 19, 14). I am referring to the column Ask the Rabbi in the Aug. 8 issue. The query put to the rabbi was, "is it possible for the disabled to use the buses on Shabbos if the buses are already running and travel is free of charge?"

As a yeshiva student, I find it appalling that the rabbi makes the basic mistake of approaching Halacha on the surface and taking it at face value without delving into the deeper meaning and reasoning. While taking laws out of context and misjudging others badly, he replies, that riding on the buses, in this case, is permissible.

According to Jewish law, this is not the case. Riding the buses would be prohibited for at least two very important reasons. Firstly, by adding one's weight to the vehicle, however little that may be, he is causing the motor to churn quicker and to "work" harder to propel the vehicle. He is, thereby, causing a machine to "work" on Shabbos, much like turning on a light or stove.

Secondly, even if we could prove that he was not making the vehicle "work" on Shabbos, riding on it would be prohibited for the reason known as "Maris Aiyin." This is to say that perhaps some other person would by chance see him getting on or off the bus, would not consider the overall circumstances, and would conclude that travelling on the Shabbos is permissible in all cases.

I find it difficult to comprehend, that in a city that supports two yeshivot, two kollels and at least a score of other Orthodox rabbis and teachers, all of whom could answer these questions more competently, **The CJN** goes to an incompetent, ill qualified outsider. You have taken a potentially invaluable Jewish educational institution, and have turned it into a "stumbling block" placed before the unfortunate multitude of Jews, who today are "blind" to the intricacies of Jewish law.

Zale L. Newman,
Toronto

Dear Editor:

I am very grateful to Ruth Kahane for her article on my 48 years as a labor organizer and ardent Zionist, **CJN**, Aug. 9, however, I wish to point out several errors in the article.

I am quoted as having said there were no Jewish workers in the fur trade in Toronto until after the First World War. There were Jewish workers in the industry as far back as the beginning of this century. However, the large influx came after the First World War.

I did not participate in organizing the Amalgamated Clothing Workers of America. That union was established in Toronto around 1913. I did serve as an organizer for the Amalgamated for a short period in 1934 assisting in organizing shirt makers and men's sportswear workers.

The "Farband" and the left and right Poale-Zion, were not the only ideological groups that were instrumental in building the unions. The membership of the Workmen's Circle and the Jewish Socialist Farband as well as others have also made their contributions.

Harry Simon,
Toronto

ask the rabbi

Refusing relations after family built is divorce ground

1. Does Jewish law specify anywhere what are the conjugal rights respectively of a wife and husband and is the denial of sexual relations after the establishment of a family a ground for divorce?

The answer to the second question is yes, it is a ground for divorce. As to the frequency of marital relations, which is, presumably, what you mean by your first question, surely these matters have to be arranged by mutual consent and there is not much point in either partner seeking to compel the other to have relations against his or her wish. In other words, this is hardly a legal matter to be approached in terms of rights and obligations but in the spirit of mutual affection.

Nevertheless, there is a legal side to the question, discussed in the Mishnah, namely, what is the minimum that can be demanded if divorce is not to take place. (Interestingly enough, this question is discussed in the Mishnah in terms of the husband's minimum capacity to satisfy his wife.) The Mishnah (Ketubot 5:6) states that, legally speaking, a wife has a right to demand relations of her husband every night if he has a private income and so is not obliged to work. Of a workman she can demand her rights twice a week, of a donkey-driver, who is away from home for some of the week, once a week, and for a camel-driver, away from home for longer periods, once in 30 days.

There are the further Talmudic sayings that a man is obliged to have relations with his wife on the night she returns from her ritual immersion and whenever he senses that she desires him. To repeat, these, with the exception of the last two, are really for lawyers who have to decide whether or not there are grounds for divorce.

But it is a poor marriage arrangement if husband and wife have to involve the law in the intimate aspects of their married life. The rabbis are insistent that a husband woo his wife before he has relations with her and never forces his attentions on her.

2. What is kosher cheese? Is it made of supervised milk without rennet?

Yes, but it is the absence of rennet which really counts not the supervised milk. The reason for supervised milk (where this is still observed) is in order to prevent the introduction into the milk of milk taken from a forbidden animal (pig's milk for instance). The din says the milk of a forbidden animal does not curdle sufficiently to be able to make butter or cheese from it.

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'Suggestion is inhuman, uncivilized, degrading'

Refuse Kremlin offer of X Jews a year for Y billion dollar deal

By J.B. SALSBERG

Of all the noises that come out of Washington these days the one that relates to Soviet Jews makes an especially troubled impact on Jewish ears -- my ears, anyway. The latest news from the American capital recalls many melancholy reminiscences of times when Jewish lives were traded for gold, silver, or other valuable commodities.

Due to the unparalleled heroism of Russian Jews and thanks to world-wide Jewish support an ever-increasing number of influential people of goodwill of the non-Jewish world joined the struggle, and the Kremlin was often compelled to retreat from some of its most shocking positions. But keen observers of the Soviet-Jewish scene cannot fail to conclude that Moscow's basic anti-Jewish policy has not been discarded and that the concessions wrested from them constitute only tactical retreats on their part.

The world outcry against the severity of the notorious Leningrad trials compelled the Soviet authorities to retreat. But that did not stop them from introducing the shocking "education tax" -- a ransom -- on those, who after years of struggle and sacrifice, had at last won the coveted exit visas. Again the world-wide protests compelled Moscow to suspend that iniquitous law. Suspended, mind you, but not revoked . . .

Now, however, a decisive turning point seems to have been reached and Washington may determine the new directions of the struggle. At this critical juncture the combat is in the Senate of the U.S.

As is well known the Soviet Union is most eager to conclude a colossal financial and trade agreement with the U.S. Large American industrial and financial group are zealously working for such an agreement. The U.S. state department, as well as the White House, is committed to the proposed new trade pact. The Senate and the House of Representatives, however, have thus far blocked the Trade Bill with an amendment which would deny Russia the trade concessions she seeks unless Moscow dropped its emigration barriers to Soviet Jews and to those of other nationalities who wish to leave the USSR. It is the renowned Jackson Amendment that blocks the passing of the new trade agreement.

For a while the U.S. State Department (read, Henry Kissinger) floated all kinds of balloons to gauge the wind of public opinion. We were offered hints of Russia's willingness to allow fixed numbers of Soviet Jews to emigrate annually in return for the passage of the trade bill. Now, it seems, a final push is being made by Washington to secure the withdrawal of the Jackson amendment.

Henry Kissinger met with Senators Jackson, Ribicoff and Javits (the latter two are Republicans as well as Jews) to make a deal so that the long-delayed trade bill could pass. To add pressure the new President of the US, Gerald Ford, has joined Henry Kissinger in the arrangement of a deal with the influential, but recalcitrant senators. The unofficial figure of 45,000 Soviet Jewish emigrants a year seems to be Russia's private offer to the U.S. in return for the passing of the trade agreement.

What does all this mean? Of course 45,000 is better than nothing. But the principle underlying such a deal is immoral, debasing and, therefore, insupportable. Russia, with the aid of the U.S. State Department may succeed in the present drive to overcome everywhere, Moscow's "concession" is totally unacceptable.

I do not share the views of those who liken the Kremlin's attitude towards Jews and Israel with those of the hated Nazis. There just is no comparison and we don't serve the best interests of the Soviet Jews by making them. But when I read and hear of the horse-trading that is going on to determine how many Jews will be allowed to leave the country of their unhappiness in return for fixed amounts of financial and industrial deals, I am somehow reminded of the tragic days when Hitler's agents offered to exchange Jews for military trucks during the last war . . .

We refuse to be put on the auction block! We refuse to be prisoners who have to be ransomed! We demand, and must continue to demand and fight for the elementary human right -- guaranteed by international covenants -- to leave freely any country! Anything less is inhuman, is uncivilized, is degrading and can never, never be accepted!

This is an historic photograph of Shearith Israel, a synagogue in Montreal with more than 200 years of proud history behind it.

First Canadian synagogue built in 1768 by settlers arriving with British army

By EVELYN MILLER

MONTREAL-

In 1759-60 the first Jewish settlers in Canada arrived with the British army. They were followed by traders and merchants from the British colonies south of the border who were anxious to expand their trade or to found new enterprises. Many of these newcomers had been members of the Shearith Israel Synagogue in New York. By 1768, conscious of the lack of a congregation, they established the first synagogue in Canada.

Dated 25 Ellul 1778, the earliest existing minutes record an agreement by the founding members to erect a synagogue and to draw up a set of rules and regulations. The building stood on land donated by David David on the corner of Little St. James and Notre Dame Streets in Montreal.

In 1779 the Congregation received a gift of two Sepherim from the London synagogue, Bevis Marks, and in the same year, the synagogue engaged Rev. Jacob Cohen as minister. He remained until 1783 when, following a dispute concerning the amount of salary due him, Rev. Cohen left Montreal to become minister of the Mikve Israel Congregation in Philadelphia. After his departure various laymen conducted the services, though the minister from New York officiated for special occasions.

David David died in 1825 and the synagogue property reverted to his estate. The Congregation placed the Sepherim and other religious objects in the custody of Benjamin Hart and Moses J. Hays and for the next few years services were conducted in a small building situated at the end of Benjamin Hart's garden.

At a meeting in the Montreal court house in 1832, the Corporation of Portuguese Jews was re-constituted and officers and trustees were appointed. Isaac Valentine agreed to act as temporary minister and the congregation decided to erect a new synagogue. Work on the building did not begin till 1838. In the interim, it was resolved "the Jewish congregation shall hereinafter adopt and follow the Portuguese Service" and permission was requested to keep a register of vital statistics.

The Chenneville St. synagogue was dedicated in September 1838, the trustees decreeing "no strangers would be invited." Negotiations with London were begun to engage a minister and a shochet-shammas the latter preferably a married man. The minister's salary would be $405 per annum plus $105 passage money; the shochet-shammas would receive $90 yearly, 10 cords of wood in winter, rent-free accommodation in the synagogue basement and $30 passage money (though none would be provided for his wife).

Rev. David Piza and the shochet-shammas arrived in 1839. Besides his congregational duties, the minister conducted Hebrew classes and, after 1844, at the request of the Trustees, Rev. Piza delivered two sermons in English "appropriate to the approaching Festival of Passover."

In 1845, Rev. Piza returned to London and was succeeded by Rev. Abraham de Sola in January 1847. Under his auspices the Montreal Hebrew Benevolent Society was founded in 1849 and in 1854 the Congregation established the first Hebrew school under Rev. Abraham de Sola's supervision. Subject options included Jewish religion, Hebrew, English, French . . . mathematics (sic), history: sacred and profane . . . dancing, painting . . . available "at a modest advance in fees," while "Hebrew classes for girls three times per week" cost "$12 per annum."

When the first Ashkenazi synagogue was founded in 1856, the Shearith Israel donated a Sepher Torah and the services of their mohel. Again, when the Holy Blossom Congregation was founded, for several years Shearith Israel loaned Sepherim to the Toronto synagogue for the High Holiday services.

By 1886, when many of the members no longer lived near the synagogue, it was decided to purchase a lot on Stanley Street for a new synagogue building. The cornerstone was laid the following year and in August 1890 the dedication service was held, the sermon being delivered by Dr. H.P. Mendes, minister of the sister congregation in New York. It was at this time, too, that the Act of Incorporation was changed and the name of the congregation altered to the Spanish & Portuguese Corporation "Shearith Israel" Montreal.

Shearith Israel celebrated its 150th Anniversary in 1918 with the publication of a history of the synagogue and, as an additional memorial, a bronze plaque was placed in the synagogue vestibule bearing the names of all members who had served in World War I.

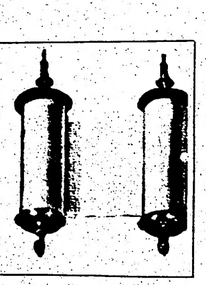
By 1923 the population had shifted again resulting in financial difficulties for the congregation. As a result, the synagogue abandoned plans to move to a new location. The Depression further delayed the move and it was not till 1946 that the Stanley Street building was sold and a new synagogue erected on Lemieux Street.

At first the new structure housed only a chapel and classrooms for the day school. (Later the day school came under the direction of the United Talmud Torahs). In 1960 the main sanctuary was completed, and first services were held that Rosh Hoshanah.

Today, Shearith Israel, with over 200 years of history behind it, continues its role of active participation in all phases of Jewish life, with a membership enriched by the many Sephardic emigrants from Arabic countries.

G-d can be reached only through joy

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Shoftim

Tomim tihiyeh im Hashem Elokecha . . . You shall be whole with the L-rd your G-d . . .

. . . . . .

It doesn't pay to be too smart. What the Almighty wants from every Jew is **timimut** . . . that we should have simple, complete faith that our destinies are in His hands . . .

They tell of a city that had to choose between two Rabbis to serve as the **Dayan**, religious judge. One was more learned, but the other -- although he did not know as much -- was a true **tzadik**, saint. The community leaders sent a letter to a great scholar and asked which of the two they should choose. Without hesitating, he answered them . . . The Torah says, "**Shoftim v'shotrim titen l'cho . . . asher Hashem Elokecho notayn l'cho** . . . Judges and officers you shall make in all your gates . . . which the L-rd thy G-d gives thee . . ." What does it mean? . . . When you choose a judge, choose one whom "the L-rd thy G-d gives thee" . . . that by his actions, the judge makes you feel the presence of the **Ribono Shel Olam** . . . he sets an example of how a Jew should live and how he should have faith in G-d . . . That is more important than cold scholarship . . . (**Al Hatorah**)

Timimut -- wholeness with G-d -- affects everything. It means that when a person has troubles, he doesn't question G-d's purpose. It means a person plans for tomorrow, but doesn't worry unnecessarily about tomorrow -- because he knows G-d is there to help. It means that a Jew can skip the horoscope column, because he knows that the Almighty is the ruler, not the stars . . .

But above all, **timimut** means that a Jew must work on himself constantly until others can truly see the **Shechinah**, the Holy Spirit, resting on him . . . Our Rabbis taught . . . Zeal (in performing mitzvot) leads to cleanliness . . . cleanliness leads to purity . . . purity leads to self-restraint . . . self-restraint leads to sanctity . . . sanctity leads to humility . . . humility leads to fear of sin . . . fear of sin leads to piety . . . piety leads to **ruach hakodesh**, the Holy Spirit . . . (**Sotah 49b**)

How do you reach such a level? The Torah points the way . . . "Judges and officers you shall make in all your gates . . ." Every person has gates to the soul . . . two eyes, two ears, and a mouth. A Jew has to set a judge at each of these gates . . . Not everything should be looked at . . . Not everything should be listened to . . . And above all, a little judge should be sitting on the tip of every tongue to decide whether the words we are about to say . . . are worth saying . . .

One thing, though . . . **Timimut** can be reached in only one way -- with **simcha**, joy. If a person is sad or depressed, he cannot serve G-d with a full heart. That's why we find an interesting thing. In ancient Israel, when Jews were about to go to battle, a priest would ask . . . "Who is the man who is afraid and faint-hearted . . . let him go home . . ." Consider, now . . . could you imagine our brave Jewish soldiers being afraid to fight? But our Rabbis explained . . . they were afraid that the sins they had commited would make them and their comrades vulnerable to defeat . . .

To serve G-d is also a battle. No one is perfect -- everyone slips from time to time . . . But if a Jew dotes over his failings, then the battle is over before it started. A person who is afraid of his transgressions plays right into the hands of the Evil Inclination. Worrying over our sins is sometimes worse than the sins themselves. (Rabbi Nachman of Braslav)

A Jew must always be joyful . . . As King David said . . . "The L-rd is my light and my salvation . . . from whom shall I fear . . ." Shabbat Shalom.

AN OPEN LETTER TO HENRY ROSENBERG

Benjamin Schneider

Dear Henry:

Your recent letter to the editor concerning an "alarming development in our Jewish community" referring to the 1974-75 allocations of the United Jewish Welfare Fund, raises many questions and issues. I am not taking issue with you but, rather, want to spell out the need for $3,090,000 that was allocated for local Toronto and Canadian national needs.

The Jewish community of Toronto now numbers approximately 115,000 people in comparison with 45,000 in the 1930s, so we are discussing a community 2 1/2 times the size. And the community has expanded existing services and developed new services to meet this numerical growth as well as the changing needs.

The leadership in the 30s (and you were among them) recognized that the community structure had to be adapted to changing needs and reorganized the then Federation into the United Jewish Welfare Fund. At the same time, the virtually bankrupt Jewish educational system became a beneficiary of the central agency, and we thereby undertook a major funding responsibility for a system that grew in number of students, in costs and is today one of the outstanding Jewish educational systems on this continent.

That the provincial government should assume responsibility for funding the secular program of our day schools -- I'm with you. As a matter of fact our community should express its feelings loud and clear, that "it is a pity Jewish taxpayers who already pay their proportion of the educational system, should be saddled with this additional amount . . . Jews should have the right to determine whether they wish to have their school taxes go to the public schools or the Jewish schools."

To confinue, the Welfare Fund, in planning for the needs of the community has had to take cognizance of the composition of the people who make up the community -- the changes in the society in which we live and the changing needs.

Just let me point out a few facts.

The Jewish community has an older population than that of the general community and we have had to concentrate very substantially on the needs of our older citizens. Baycrest Centre for Geriatric Care has done a magnificent job for the institutionalized aged, but they are only a small percentage of the total. Consequently, we organized Co-ordinated Services to the Jewish Elderly to provide co-ordinated recreational services, homemaker service, sheltered workshops, meals on wheels, friendly visiting service, etc., all designed to sustain the older person as long as possible in the community and out of an institution. This, by the way, is financed by fees for service, government grants and beginning in January 1975, the United Community Fund will take over the costs now borne by the United Jewish Welfare Fund.

The Jewish student population at York University has grown to approximately 3,000 and so the Jewish Student Federation was organized and is funded by the United Jewish Welfare Fund. This duplicates at York University campus the program of Hillel at the University of Toronto.

Another major cost you refer to is that allocated to the Jewish Family and Child Service. About 7% of the Jewish population in Toronto have incomes below the poverty level and we will spend almost $400,000 supplementing inadequate incomes of older people from pensions and old age assistance, families with limited income and others whose public assistance grants are inadequate to provide a minimal standard of living. True, it is a responsibility of government and not the United Jewish Welfare Fund to provide adequately for people. But until this happens, we as a Jewish community assumed a responsibility that everyone I'm sure will agree is a must.

Another item: We have a substantial immigration from overseas. First it was the group that came out of the DP camps, the refugees from Hitler, then the Hungarians, the Czechs, the Moroccans and now the Russian Jews. JIAS is our instrument for working with this immigrant group.

Another item: The maze of social agencies, Jewish, non-Jewish and governmental is so complex and the need and demand for information and direction so great that we had to create a Jewish Information Service.

Well, these are just a few items that we are supporting today that were not part of our portfolio many years ago. But these are programs that the community needs and requires and it is incumbent upon the Welfare Fund to provide these services and many more to take care of the needs of a growing and changing community.

Although $3,090,000 may seem like a lot of money for the services provided by our Jewish agencies, it's only a small portion of the total. Tuition fees paid by parents, payments for services, (e.g. homemakers, meals), and government grants constitute a very substantial income. Also, let's not forget that our budget suffers from inflation just as every other budget. The 1974 dollar is not the same as that of three decades ago.

To sum up -- expanded services for a growing and expanding Jewish community and inflation require a substantially larger expenditure. I can state emphatically that it's a tight budget with very little fat and was carefully scrutinized by the budget and finance committee, the executive committee and board of directors of the Welfare Fund before final approval.

But you rightfully raise two issues: can the community afford to provide the funds required and are we depriving Israel of needed funds?

Let me comment on the second item. If we don't have a strong, viable Jewish community, the instrumentality of raising large sums of money would quickly deteriorate. It's also important that we sustain the integrity of our Jewish community, particularly at a time when so many forces in our society tend to weaken and tear it apart. The Israeli government has a concern that the Jewish community in the Diaspora survive and has endorsed the necessary measures taken by federations and welfare funds to sustain its strength and Jewishness.

Now, can we afford this burden? Well you know the saying: two Jews can always agree on what the third Jew should give to charity. Our UJA campaign organization agrees that the community can well afford the cost. Our community is, by and large, an affluent one which has made great strides in the world of business, manufacturing, construction and even finance. In the professions, we number 1,000 doctors, 1,200 lawyers, 900 accountants, 500 dentists, and 600 pharmacists. We have indeed come a long way as a community from the 1930s.

I understand well the concern you properly express in your letter, Henry. After all, you helped point the Welfare Fund in this direction 35 years ago and you and Alvin have very generously supported the Welfare Fund through the UJA with personal effort and generous gifts.

Your concern points up the fact that if we as a community continue to expand our services, we must be vigilant in "getting our money's worth" and at the same time make every effort to increase income from the UJA campaign, bequests and endowments, government funding, United Way and from those with the resources to pay for services received.

Ben

Benjamin Schneider,
Executive Vice President,
United Jewish Welfare Fund of Toronto

Organizations and People

By MIRIAM HERMAN

what's new...

It may not be a case of sink or swim in the Dead Sea, but it sure is a good way to read the paper, cool off, and get a suntan all at the same time. (J. El-Baz)

CICC - HOTEL CHAIN LUNCHEON

Plans have been set for a joint luncheon meeting of the Canada-Israel Chamber of Commerce and the Canadian Pacific Hotels to take place at Toronto's Royal York Hotel, Thursday, Oct. 17. Ontario Premier William Davis will be both guest of honor and guest speaker at the event which is under the chairmanship of Ray D. Wolfe. The occasion will be the first showing of the model of the new 600-room Canadian Pacific Hotel being built in Tel Aviv.

STUDENT CONFERENCE

About 300 students from Europe, Israel, Canada and the U.S. are expected to attend the International Jewish Students' Conference being held at 'Y' Country Camp, Huberdeau, Quebec, from Aug. 28 - Sept. 3. The five-day seminar will deal with the concept and condition of minorities. While focusing mainly on the Jewish minority, the program will look at the varied cultural and political expressions of other ethnic groups. The conference is sponsored by the World Union of Jewish Students, Canadian Union of Jewish Students, and B'nai B'rith Hillel Foundation of Montreal.

B'NAI B'RITH PROJECT

Leora Chapter of Toronto B'nai B'rith Women is selling candy trees to raise funds for their BB commitments. Chapter members make up the trees themselves, getting together at a workshop every two weeks, depending, of course, on the number of sales. If you are in need of that kind of gift, call Luba Lasko at 223-9096 or Irene Szweras at 223-1465.

WEST COAST SEMINAR

This week some 200 Canadian and American teenagers are meeting in Tumwater, Washington, for the West Coast Leadership Seminar sponsored by the Youth Bureau of the Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University. The eight day seminar is providing basic instruction in Judaism, leadership and group skills plus a program dealing with current issues. Participating are seminar staff and students from Vancouver and Edmonton.

PIANOS NEEDED

Along with the constant desire of the Associated Hebrew Schools to enrich its programming, comes the constant need for additional teaching aids. Right now the school needs pianos, in good condition, either as donation or purchase. If you can help out (one way or the other), contact school administrator Arthur Tannenbaum at 789-7471.

DANCE DATE CHANGED

The Labor Zionist Alliance University Students and Graduates Club dance, originally scheduled for Aug. 25, has been moved ahead one day to Saturday, Aug. 24. The time and place are the same -- 8:30 p.m. at the LZA centre, Viewmount Avenue.

MAGEN DAVID ADOM

The Magen David Adom of Israel sent 5 1/2 tons of emergency medicines and medical supplies to aid war casualties in Cyprus. A special plane provided by the International Red Cross air-lifted the supplies from Ben-Gurion Airport. The shipment consisted of blood and blood plasma, antibiotics, bandages, transfusions and other medical supplies.

...about people

Milton Friedman

At its annual conference in Waterloo recently, the Ontario Rehabilitation Workshop Council elected **Milton Friedman**, executive director of Metro Toronto's Jewish Vocational Service and Vocational Rehabilitation Centre, to a two-year term as president. The ORWC is the planning, standard setting and staff development body serving 140 facilities in Ontario involved in the rehabilitation of mentally, physically or emotionally handicapped persons throughout the province.

* * * * * * * *

The winner of the J.I. Segal Fund for Jewish Culture prize in the category of English-French literature is **Professor Seymour Mayne** of the University of Ottawa. He won for his collection of poetry, **Name**, which is to be published by Press Porcepic, a Canadian publisher in Erin, Ontario. Prof. Mayne has published a number of books to date and collaborated in many translations from the Yiddish and Hebrew. His latest collection of poetry, **For Stems of Light**, includes a number of poems written when he was in Israel in 1970.

* * * * * * * *

Bronislaw Dov Levin, Israeli journalist and one-time director of the Aliyah Centre in Toronto, was in town these past couple of weeks to speak to Canadian youth about Israel and the generation gap. He was here under the auspices of the Jewish Agency and the Canadian Zionist Federation to lecture at several Zionist summer youth camps. Mr. Levin is chairman of the Israeli section of the International Federation of the Periodical Press and is also a member of the Grand Lodge of B'nai B'rith in Tel Aviv where he resides.

* * * * * * * *

Two appointments of note on the Jewish educational scene -- The Jewish Theological Seminary of America has named a new vice-chancellor. He is **Rabbi Stanley J. Schachter**, assistant chancellor and lecturer in liturgy for the past two years. He was also in charge of the seminary's public relations and development programs. In his new post, Rabbi Schachter continues with these responsibilities and adds a central role in the over-all administration of educational activities . . . Yeshiva University has appointed as its first professor of Sephardi studies **Dr. Hayyim J. Cohen**, a 44-year-old Iraq-born Israeli scholar. Dr. Cohen, who was a senior lecturer at Hebrew University, will be giving courses on North African and Asian Jews now living in Israel, and on Sephardi communities in Europe, the Western Hemisphere, the Middle East and India.

* * * * * * * *

Prime Minister Yitzhak Rabin picked Manchester-born **Yehuda Avner** as his advisor on Diaspora affairs, filling a post that had been allowed to lapse during **Golda Meir's** administration. Mr. Avner, who settled in Israel in 1947, was an advisor to Mr. Rabin during the four years he served as Israel's ambassador to the United States after the Six Day War.

* * * * * * * *

To meet what he believes to be "a need for independent and expert counsel and assistance in the field of Jewish education and youth guidance in various parts of Canada," **Rabbi Aron Horowitz**, former national director of Keren Hatarbut and of Camps Massad, has established a Jewish education consulting service. Using Toronto as his home base, the rabbi is offering a full range of educational consulting services to all types of schools across the country and in some areas of the U.S. A pioneer in the establishment of educational institutions and projects (he inaugurated the Israel Teacher Exchange Program back in 1957), he was consultant-supervisor for many schools from coast to coast during his 15 years with Keren Hatarbut. Of Rabbi and Mrs. Horowitz' three sons, two live in Toronto -- Dr **Gad Horowitz**, associate professor of political science at the University of Toronto; and **Asher**, a student. Their third son, **Yigal**, is an assistant professor at the Ben-Gurion University of the Negev and a research scholar at the Weizmann Institute at Rehovoth.

Diplomat's daughter has her life 'together'

By ELLIE TESHER

TORONTO -

In many ways, Ruhama Goldstein is unique. At the age of 25, she's got herself "together" in a way that other women struggle towards for years.

There's 13-month-old Benjamin, for instance, persistently tugging at the unusual and thoughtfully collected fine objects in her living-room. The interview moves casually into the kitchen, redolent with the aroma of cooked brisket, and gaily colored with an assortment of baby toys and playpen. The change in style doesn't affect Ruhama -- she is consistently relaxed, deeply sincere and movingly considerate.

Then there's her second academic career. She has already received a master's degree in English from York University, but she discusses that honestly, as a former challenge for language for a "foreigner".

Ruhama Goldstein

Never mind that as a diplomat's daughter she had lived in several countries and always learned the language to a present fluency in Spanish, Yiddish, Hebrew and English.

Today, Ruhama is working towards a master's degree is psychology, with all the backtracking involved to make up enough courses to qualify. At the pace demanded by early motherhood, it's a slow process that often discourages aspiring housewife - students, but Ruhama takes it in her pragmatic stride.

Her husband Sol is a child and adolescent psychiatrist in private practice and at the Hospital for Sick Children, and this has led to her interest in psychology, in being able to work with people in a one-to-one helping relationship. She says she wants to feel the practical benefit of service work.

Then there's Ruhama's other devotion -- to Israel. Throughout everything else she does is the purposeful, driving force to do whatever is in her power, towards generating support for and stronger ties between Diaspora Jews and Israel.

For the essence of Ruhama is as an Israeli woman, a Sabra. She is a striking beauty, and sophisticated from her travels, but her outstanding feature is her sensitivity, brought into positive action by a determined strength of will.

In Peru, in Argentina, whenever she moved from Israel with her family, she was faced with decisions regarding schooling, due to varying term schedules. With her parent's guidance, she inevitably chose the advanced term, having to double up on her studies to catch up to the class ahead.

When her family moved to Toronto, and her father, Aba Gefen, was consulate-general from 1968 to 1972, Ruhama was 18. Despite being able to postpone army service due to the circumstances, she chose to return to Israel for the 20 months duration. "I felt it represented the whole work of my father and what the family stands for," she says.

As for many others, it was a rough and lonely experience, especially being so far from her parents and brothers in Toronto, but in typical style, she made the most of it, and managed a year's courses at the University in Haifa. She even brought her personal training to use after learning the initial basic army skills of handling arms, crawling under barbed-wire, kitchen and guard duty. She eventually worked as a hostess for a large exhibition of arms, utilizing her multilingual abilities as a guide for tourists and visiting officials.

The word "guilty" must translate from the Hebrew with different nuances than the English. For when Ruhama says she feels guilty about not presently living in Israel, there is none of the heavy, stultifying implication in her attitude. Rather, the feeling moves her to fervent and positive action on behalf of Israel.

She is, for example, an associate chairman for the Toronto Women's Division of State of Israel Bonds. She sees her role as "doing the best I can to get other women to know what 'Bonds' means, to come to meetings to learn, and to buy a bond herself." She is a "do-er" in the organization, bringing a highly intelligent and objectively critical voice to discussion, in order to help raise the level of effectiveness.

Ruhama feels strongly about the total spectrum of Jewish life outside of Israel. In what she calls "my brief experience," she has seen viable Jewish communities, once flourishing in Chile and in Argentina, practically deteriorate within a span of 10 years. She refers to the disappearance of Jewish schools, to increased insecurity and to a loss of political strength. She is "appalled" that there are Jewish people who do not see their close link with a strong state of Israel, which is "a guarantee of their security."

Ruhama works with her husband for the Israel Medical Association in Toronto, and has participated in efforts on behalf of Soviet Jewry. And she has the rare gift of public ability to speak meaningfully to people of all ages -- as a result she is a frequent guest speaker to Jewish groups. She enjoys particularly, reaching out to the Landsmanshaften that abound in Toronto, as she finds that it's important for them to see that young people are aware of their concerns and the reasons behind them. She is Holocaust-conscious, and addresses herself to its memory, considering that black part of our history as "very much a part of what we as Jews are today."

No Israelis enter world cycling contest

By IRWIN HUBERMAN

MONTREAL -

Over 1,000 cyclists from a record 52 countries are competing this week at the University of Montreal, but Israel has chosen not to send competitors to the 75th Annual World Cycling Championships.

Lucien Desrochers, marketing director for the cycling championships, said that invitations were sent to all 113 members of the International Olympic Federation. "Israel was notified," he said, "but they did not reply to the invitation."

Bicycling is not a widely popular sport in Israel, said Yosef Yaacov, counsellor at the Israeli embassy in Ottawa. The economic situation in Israel does not warrant sending a team abroad that would not be internationally competitive.

Yaacov denied the fact that security fears had prompted Israel's absence from the tournament. "To let security deter us from international competition," he said, "would be a victory for Arab terrorists. Security was not an issue."

In what organizing officials term a "dress rehearsal" for the 1976 Montreal Summer Olympics, the cycling championships serve to preview Montreal's facilities for dealing with the influx of foreign athletes, fans and press.

Professional and amateur cyclists are competing for 15 gold medals over routes that include the Trans-Canada Highway, the Mount Royal Park Road and the University of Montreal Trackway.

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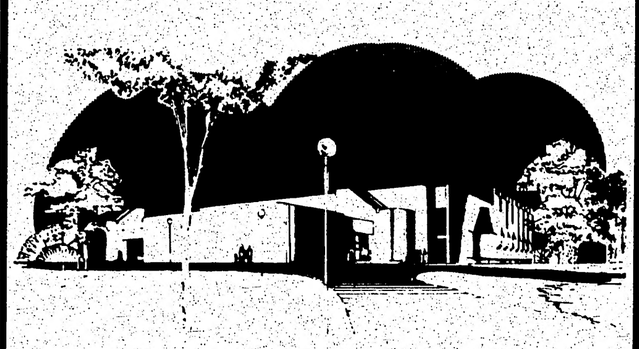
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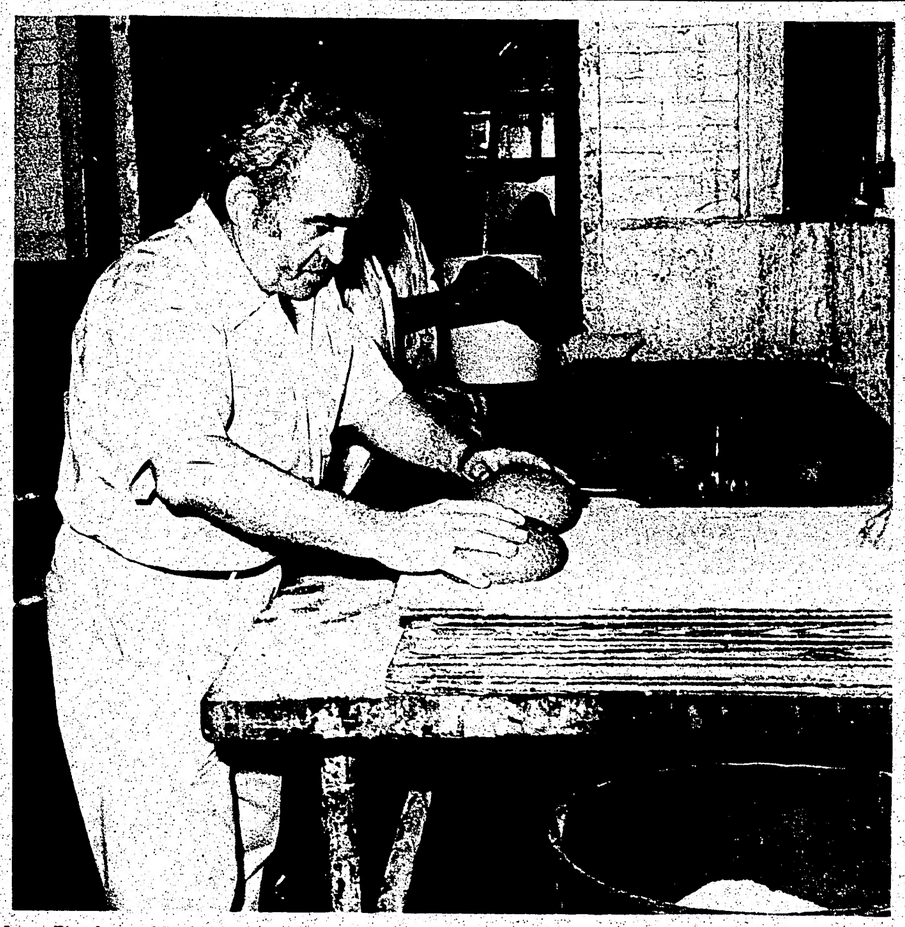

Leon Eisenberg adds the finishing touch to his hand-baked bread in his Montreal bakery. Co-owner of Van Horne Bakery, a Montreal institution, he takes great pride in his Israeli-made oven. (Howard Kay photo)

Canadian aliyah figures are up while others fall

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO –

Canadian aliyah figures do not support the current trend towards a drop in immigration to Israel, a spokesman for the department of aliyah said in Montreal recently.

Immigration to Israel from all countries dropped 33% in the first six months of 1974. Responsible for the drop, say Israeli immigration officials, is a combination of soaring inflation, high taxation and austerity following the recent war and the uncertain security situation. In their opinion thousands of potential settlers have been discouraged.

But Benny Aflalo, Israeli immigration official in Montreal, said that there is no evidence of a drop at all in the Canadian figures. "The most that can be said is that the figures indicate no clear trend," he emphasized.

In fact the number of olim from Canada for the first six months of 1974 was higher than for the same period in 1973. In the first six months of last year there were 132 immigrants from Canada to Israel and in the first half of 1974, there were 158.

Aflalo agreed with the reasons given by Israeli officials for the general drop in aliyah to Israel. However he pointed out that those people who were reported discouraged from settling in Israel never actually reached the stage of contacting aliyah officials. To Aflalo's knowledge, there were no cases of people making concrete plans to settle in Israel and subsequently abandoning those plans because of the current situation in Israel.

The Canadian olim are mostly recent university graduates.

A frequent destination of single olim is the kibbutz, for an initial six month period. But qualified doctors, social workers and teachers, who are taking young families, aim to settle immediately.

"I am not selling them lokshen," said Aflalo, using an Israeli colloquialism. "I tell them the truth. We can promise them work, an apartment and a decent existence. But they are fully aware that they will have to lower their standard of living. The people we send to Israel are going without illusions, but they are going with deep commitment."

Baker lets his wares do talking

By S. KIRSHENER

MONTREAL –

It is truly unfortunate that Leon Eisenberg, who is a baker, is not a poet.

If Eisenberg, co-owner of one of Montreal's largest Jewish bakery chains, had a way with words, he might be able to rhapsodize the breads, rolls, cakes and pastries that have made him something of a celebrity from the shores of Lake Ontario to the Bay of Fundy.

A modest man uninclined toward hyperbole, Eisenberg, 53, relies on his mouth-watering delights to do most of the talking.

Gina Kirschner, who works behind the counter of one of Eisenberg's Van Horne Bagel Bakery outlets in the heart of Montreal's Jewish golden ghetto, claims she has become somewhat overworked because of the never-ending flock of customers who stream into the store, seven days per week, 17 hours per day.

"What can I tell you?" she exclaimed, fingering a freshly baked, aromatic rye that makes the nostrils twitch. "Eisenberg makes the best breads and rolls in Canada. We get so many orders from Toronto and the Maritimes, we can't keep up with the demand."

Eisenberg, a quiet genius behind the bakery, ascribes his success to two primary ingredients: sheer dedication to pleasing his countless customers and untrammeled interest in his craft, which he has practised for more years than he cares to admit.

"I have always believed in satisfying the customer," allowed Eisenberg, a short, robust, powerful man with salt and pepper hair, in the understatement of the year. "If he comes back to me instead of my competitor, I know I have succeeded."

Eisenberg does more than sell his wares to individual customers. He supplies some of Montreal's finest delicatessens with their crisp rye. Where would the Brown Derby and Dunn's, landmarks in Montreal Jewish cuisine, be without Eisenberg's rye and kimmel?

"I wonder," said Sol Perel, 31, a Ph. D. in sociology from McMaster University, who often commutes from Hamilton to Montreal simply because he misses the smoked meat sandwiches on which he was practically raised.

"I'm not implying that the Brown Derby or Dunn's would go bankrupt without Eisenberg's bread," added Perel, "but the taste might not be the same."

Ironically enough, Eisenberg himself hardly touches the bread for which legions rave, since he is on a strict doctor's diet to cut down some of his weight.

Eisenberg, one of the rare few in this bustling metropolis able to resist the Van Horne Bagel variety of rye or kimmel, was born in Poland. He arrived in Montreal in 1948, penniless but hopeful. By 1956 he had acquired the first of five stores which now comprise the thriving Eisenberg chain.

Today, Eisenberg is in partnership with another veteran baker, Hyman Weiss, who has been in the business for some 45 years.

Recently, Van Horne Bagel expanded its scope of operation when Eisenberg and Weiss purchased a 12,000 square foot baking plant in Montreal's Italian quarter. The pride of the plant, in Eisenberg's view, is the Israeli-manufactured Thermoil bread and roll oven -- a $170,000, 100 foot finely-tuned mechanical monster that churns out rye, kimmel, corn, pumpernickel, French and party breads, and halah, not to mention Vienna, onion, twisted, moon and miniature rolls.

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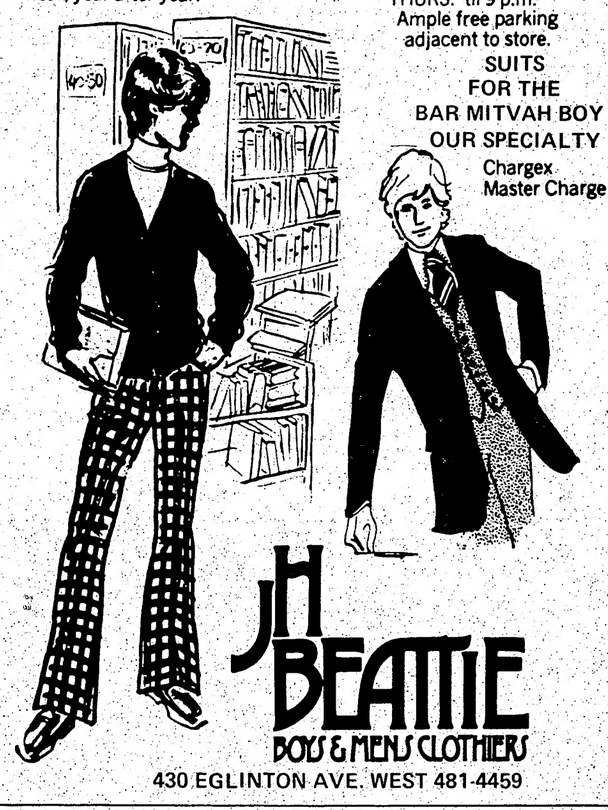

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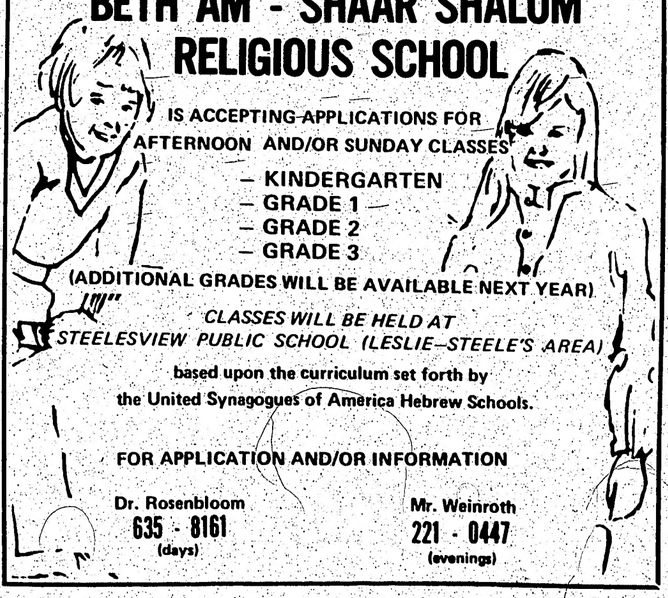

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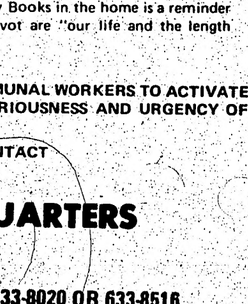

Rabbi Menachem M. Schneerson
The Lubavitcher Rebbe, שליט"א

TORAH STUDY

Every Jew, regardless of educational background, should set aside daily a time for Torah study even if only for a few minutes. During this period, one should immerse oneself completely in Torah, leaving aside all other matters. That Torah study protects is stated in the Talmud (Sota, 21a), which tells us, "Torah shields and saves."

TEFILLIN

Every Jewish male 13 years or older should put on Tefillin (Phylacteries) each weekday. Our Rabbis explain (Berachot 6a) that the verse "And the nations of the world shall see the name of G-d is called upon you and they will be in awe of you" refers to Tefillin—meaning that the observance of Tefillin instills awe and fear in those with harmful intentions.

MEZUZAH

Every Jewish home should have Mezuzot affixed to the doorposts of all its rooms. The Mezuzot should be periodically checked by a reliable scribe to make sure they are not defective. The devine name "SHADAI," on the outside of each Mezuzah, is an acrostic of three Hebrew words that mean "Guardian of the doorways of Israel." Further reference to its protective quality is offered by the Zohar (Book 3:263b), which says the verse "The L-rd will guard your going out and coming in now and forever" (Psalms, 121:8) refers to Mezuzah.

CHARITY

Every Jew should give charity (Tzedakah) and every Jewish home should have a charity box. It should be put in a conspicuous place readily accessible for the performance of the Mitzvah. Our Rabbis tell us (Midrash Tanchuma, Mishpatim 15) that since charity helps sustain the lives of the poor and needy, G-d rewards the charity giver and his family, protecting them in times of need.

HOLY BOOKS

Every Jewish home should contain sacred books, at least a Bible, Book of Psalms and a Prayer Book. Protection to the home will thereby be increased. The presence of Holy Books in the home is a reminder that Torah and Mitzvot are "our life and the length of our days."

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Arts

John Hirsch, head of CBC-TV Drama

Director Hirsch pulls reins to revitalize outdated CBC-TV drama program

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

John Hirsch, the man who has a way with dybbuks, is about to exorcise CBC-TV drama.

That department has been plagued for years and has gone through great phases of listlessness. There has been a bold upsurge of creative energy in Canadian theatre over the past five years, but watching the tube, a lack-lustre quality was all to be seen.

Hirsch is reputed to have been throwing other residing evil spirits off balance in Canadian theatre circles since the 1950s. In Winnipeg, he founded The Manitoba Theatre Centre, where people were originally unwilling to pay actors because they 'enjoyed' their work so much. His power to dispel these myths travelled across the country and motivated several other directing talents to found regional theatres in centres such as Edmonton, Vancouver, and Charlottetown.

If he could make people realize how important theatre is to their society back in the dark ages of the '50s, perhaps he is the man to do the job at the CBC.

Hirsch met with **The Canadian Jewish News** and explained how he intends to rebuild CBC drama to create a climate in which writers, directors, and performers who have not been involved in CBC, can be drawn into the work there.

When Hirsch's judicious eye scanned the CBC drama scene, he saw Canadians were faced with "a continuous confrontation by works alien to themselves." What is needed, said Hirsch, is a balance. "Original Canadian work is essential; it is the only way to find a reflection of ourselves."

The energies of many people will be needed to overcome the powers-that-be, and Hirsch has appointed George Bloomfield, the producer-director of CBC-TV's successful **Festival** series from 1965 to 1969, to train 12 directors so they can create within the electronic medium. They are men and women who gained strength in directing Canadian plays by bucking the establishment through the alternate theatres of Toronto and Vancouver. With this background, they seem well equipped to bring new life to CBC.

David Helwig, one of Canada's leading poets, and a writer of short stories and novels, was appointed by Hirsch to manage the literary end of the department. By creating this new post, there will be a concerted effort to search out writers, new and old, people who have had little contact with CBC television drama before.

Helwig will go to university creative writing classes to foster and stimulate writing drama for TV. He will also set up workshops for writers interested in learning film and television techniques. His numerous contacts in the literary and educational committees will help to do the task.

Hirsch demands skill, craftsmanship, taste and good judgment from his own work. The public is eager to identify those qualities with their national broadcasting system, he said.

"People don't realize that excellence costs a lot of money. We will have to face the fact of whether we want it or not," the 44-year-old native of Hungary is telling the CBC governors.

"The CBC has tremendous potential to reflect the country today, to speak for Canada."

CBC will have to pay attention to Hirsch. He explained, "I'm Jewish; a fighter interested in a challenge. It means you can never be satisfied with the status-quo; you want to change the world."

Eye-boggling play is overdone

theatre

By LYNN SLOTKIN

Stephen Katz' production of Shaw's **The Admirable Bashville** at the Courthouse Theatre, is colorful, outrageous and unfortunately, overdone.

However, Katz isn't totally to blame for this 'overdoneness'. Shaw set the tone by writing an overly cute play that stylistically is a send-up of Shakespeare, complete with blank verse, reminiscences of **A Midsummer Night's Dream, Hamlet** and **Othello** to name a few, and play on whole Shakespearean lines.

Then, of course, Shaw has to add his own touches: his never-ending philosophies. There are thoughts on class distinctions, man/woman relationships, colonialism, and man's responsibility to himself.

It's all strung together by a flimsy plot about a poor man (Cashel Byron) who is in love with a rich girl (Lydia), and his efforts to win her. It's complicated by Lydia's butler, Bashville, who loves her as well; but he's really no threat to Cashel because nice English girls of that day didn't marry their employees.

At first the play seems clever and funny, but soon these positive points wear thin as we see the play's relevance become dimmer and dimmer.

Director Katz has tried to strengthen the play's raison d'etre. On the serious side, Katz sees this play to be about class distinctions and colonialism. To bring this out he presents the play as a play within a play; as an amateur entertainment performed by a wealthy English family, the Fanshaws, on their estate, for our benefit. The members of the family have the choice parts, while their servants have the smaller ones.

There is poetry reading of one of Pauline Johnson's poems (she was a Canadian Indian). There are songs, such as **Ol Black Joe.** Ostensibly these diversements are there to accommodate scene changes of sorts, but the symbolism is apparent.

But Katz overdoes it as well. Mary Kerr's sets are overpowering in color and design, and when you finish thinking 'Boy would I like to have that pillow or that vase on the set' whole speeches have gone by. Organized clutter abounds in this production. At one point Lydia plays a scene sitting at a desk, but you can't see her face because a vase with perfect roses is in front of it.

Hilary Corbett's costumes are elegant, striking and do a fine job of not clashing with the sets.

The cast and, yes, Katz do an admirable job of bringing out the humor of the play. It's all performed seriously (which makes it all the more humorous), with dashes of Katz's wild sense of the outrageous, and touches of melodrama, farce and burlesque.

Terence Kelly is earnest and noble as Cashel Byron; Dorothy-Ann Haug is frivolous and coy as Lydia. Rafe Macpherson is wonderful as Lucian; with a lisp here, a limp knee and well places grimaces there, giving a full, hilarious effect. Irene Hogan as Adelaide and Mrs. Fanshaw our hostess is a perfect picture of a slightly 'dippy' lady who means well, but is too buried in her class consciousness to know she isn't doing well. James Valentine is marvellous as Bashville. He can take a mere sketch and present a full character with a glare or a bow. We see a great deal of Bashville's feelings even before he explains the situation all because of Valentine's excellence.

The production has a lot of possibilities, but Katz got carried away with all the zaniness, color, and eyeboggling design, and he missed the mark.

World-renowned authority aids understanding of shock-waves

books

By BERNARD BASKIN

SHOCK WAVES & MAN
by I. I. Glass
U. of T. Press $8.50

Dr. Irvine Israel Glass is professor and assistant director of the Institute for Aerospace Studies at the University of Toronto. He is a world-renowned authority and pioneer in the fields of gas-dynamics and shock-wave phenomena. His important book is a survey of the various kinds of shock-waves -- cosmic, terrestial and man-created -- that influence our lives and govern our behavior.

The author discusses shocks that result from thunder, earthquakes, volcanoes, the impact of large meteorites, a variety of explosives, and sonic booms. It is noteworthy that shock-waves are continually being generated in the sun and are part of the unending process that keeps the solar nuclear furnace in operation and thus provides both light and heat to maintain life.

Perhaps most dangerous of all for our age are the cataclysmic consequences that would flow from the use of nuclear weapons with the resulting overwhelming shock-waves for the earth and its inhabitants.

Dr. Glass has experimented with short duration laser beams which when focussed can generate shock-waves for study in the laboratory.

Properly understood, the phenomena described in the book could save many lives. Men would learn to detect the oncoming of hurricanes, how to design structures to resist earthquakes, prevent mine disasters, detect underground nuclear explosions and sense more fully the vital relationship that exists in nature between shock-waves and man.

I must confess that much of the material in this study was too technical for me; a proper understanding requires some scientific background and mathematical knowledge. But the essential information is cogently conveyed and the 116 illustrations, diagrams and photographs -- some of them extraordinary -- add interest and comprehension.

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Registration Notice
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Students who have recently moved into the Borough of North York and who were not in attendance at a North York Elementary, Junior High, or Secondary School last June, are asked to register at the designated school in their attendance area **August 26 to August 30, inclusive, from 9:00 a.m. to 4:00 p.m.**

Information regarding school attendance areas may be obtained from the North York Education Administration Centre, Student and Community Services Department, 225-4661.

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Saturday Is For Good Sports

Saturday, Aug. 24 is Sports Day, when the grounds of the CNE become one giant athletic field as scores of demonstrations and displays complement day to day competitions in a salute to sports.

These are just some of the many exciting activities taking place at the Ex on Sports Day. The Life Savers Motor Boat Drag Races at the waterfront 4:30 p.m.

Hallie Bryant, one of the original members of the Harlem Globetrotters will delight you with his basketball skills. Inside the Princess Gate at 1:00, 4:00 and 7:00.

The Bulova Watch Men's Softball Tournament. 14 Ontario ball teams vie for the honors in the Ball Park at 8:30 p.m.

Exciting Spain is featured free in a 49,000 square foot pavilion where you can wander up narrow lanes and revisit the Spain of yesterday. Experience the excitement of the famed Flamenco dancers, taste the fire of Spanish food and see the best of Spanish culture displayed in the exotic exhibits.

Enjoy the color and pageantry of the Polish Song and Dance Festival, direct from Warsaw, as it depicts the history of 1,000 years Ball Park at 8:30 p.m.

The Rothman's Grand Prix features Canada's best jumpers and hunters at the Coliseum Aug. 24.

Of Polish traditions in music and song. At the Grandstand Aug. 23 through Aug. 25.

Featured free at the Bandshell are the songs of the Islands with the Royal Hawaiian Band and Hilo Hattie, Aug. 23 - Sept. 2, the National Band of New Zealand with the Maori concert group Aug. 20 - 30, and Doc Severinsen and Rob McConnell's Boss Brass, Aug. 24 - 25.

The admission is free to the Festival of Faith in the Grandstand at 4:30 p.m. on Sunday, Aug. 25. Special guest speaker is Dr. Bob McClure.

The exciting Molsons Lumberjack Show is an action packed 30 minutes of log rolling, climbing and jousting with the world's outstanding Lumberjacks. Free in the Loggers Bowl, just inside the Dufferin Gate at 2:00, 4:00, 5:30 and 7:00 p.m. Daily.

The Carlsberg Festival takes you on a free trip down a beautiful Copenhagen street complete with shops, a recreation of early Viking life, and a Valhalla for refreshments and entertainment.

Admission to grounds. Children 12 and under - 50c. Students 17 and under - $1. Adults - $1.50.

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Aug. 14 – Sept. 2
Opens Sundays from 12:00 noon
Toronto

Canadian National Exhibition
Toronto, Aug. 14-Sept. 2
Open Sundays

Seniors enjoy new activities at summer camp

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO –

Young and old mingled happily at Good Fellowship Lodge on Lake Simcoe recently when 120 Jewish senior citizens, campers at the lodge, played host to 85 visitors on a one-day excursion from Toronto's Humber College.

The idea for the trip grew out of a joint Opportunities for Youth and Humber College venture called Summer days for Seniors, which has been organizing recreational, educational and social programs for senior citizens in Toronto.

One of the trips planned as part of this program was to Good Fellowship Lodge at Barrie. Accompanying the visiting seniors were David Grossman 23, director of college relations at Humber and youthful swimming and art instructors, musicians and a professional movie-maker who filmed the day's activities for United Way and television stations.

Senior citizens recently enjoyed a day of indoor and outdoor activities and each other's company at Good Fellowship Lodge on Lake Simcoe. Klara Zeisler (top, centre) directs an exercise class with vim and vigor, while (bottom) in a quieter moment, seniors relax to the sound of Corey Clancy's guitar. (Davis Strong)

After refreshments the visitors were invited to join a 10-minute session of energetic limbering-up and within a short time were swimming, boating and playing cards with their hosts.

"This is my fifth year," said camper Annie Spring. "We're just like one family here and we have a good time; we go swimming, do arts and crafts . . ." –" . . and brag about our families," interjected Celia Richmond, laughing.

The lodge receives 120 visitors for two-week periods through the summer. This year it is having a boom summer and is operating to capacity with 500 visitors.

"I thought we had reached a plateau a while ago, but this year's success indicates a large need," said Michael Berger, lodge director. "Our eventual goal is to be used as a total community resource."

To cater to present and future needs, another site is already in operation in Parry Sound. "The scenery is a little more rugged but it has superior water front facilities. If the seniors can handle it, we are encouraging participation," he pointed out.

Challenge and enthusiasm are the names of the game at Good Fellowship Lodge. Berger pointed out that many seniors are amazed to find themselves enjoying activities they had never thought of trying when they were young, let alone in later years.

Some campers and visitors wandered away from the site with sketching pads and charcoal to work on some artistic experiments of their own after attending a slide-illustrated lecture on Impressionist art.

Others worked on arts and crafts. "It's easy," commented one camper who was working with stones and driftwood. "You don't need any special talent, just let the stones speak to you."

The excursion was climaxed by dancing to a four-piece band from Humber College and singing and dancing with a group of young Israelis working as counsellors in a children's camp in nearby Haliburton. They were thanked in Yiddish, English and Hebrew by multi-lingual camper Chaim Bernikier.

Pledge author Bonds speaker

TORONTO –

Martin Abelove familiar to millions who read his best-seller **The Pledge**, is coming to Toronto Aug. 29, to address board meeting at Beth Tzedec Synagogue. The 1974 State of Israel Bond Campaign will be an item high on the meeting's agenda.

Few men can speak more intimately of Israel's founding and of its continuing struggle to survive than can this American-Jewish leader. He was connected with Ben-Gurion who turned to him at times of greatest crisis and decision. He participated in the Jerusalem Economic Conference in 1950 where the Israel Bond concept was first launched by Ben-Gurion.

A prominent and respected businessman, Martin Abelove is on the board of directors of major banking and industrial corporations in the U.S., and a founder of a number of important foundations providing funds for Israel.

When the Yom Kippur War broke out, Abelove managed to get a seat on the last civilian El Al flight to Israel, and during the conflict he worked as a volunteer ambulance driver.

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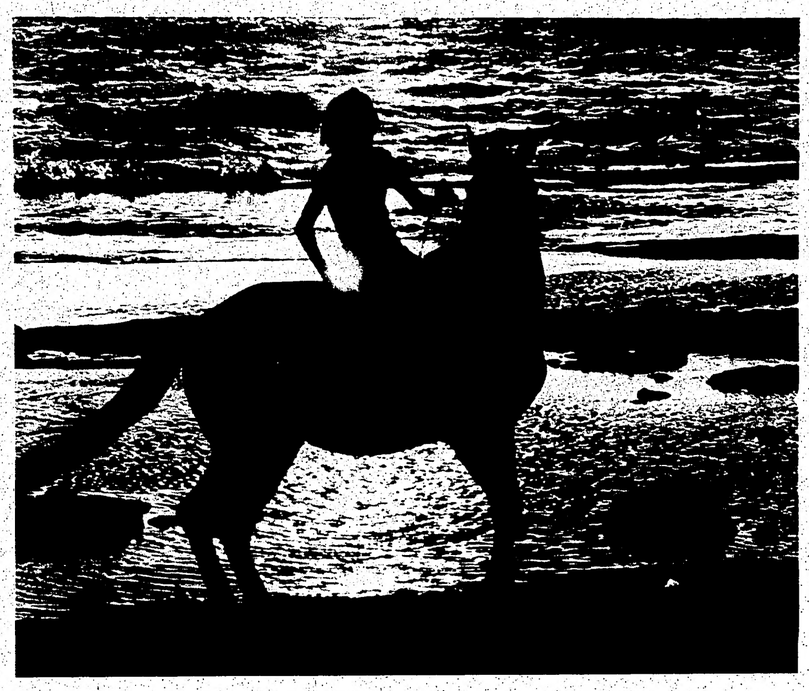

Here are three different ways of enjoying sand and sea in Israel. Four lovely women (top) bask on a shared towel on a Haifa beach. A rider (middle) pauses on his moonlight ride and on the beach at Acre, in northern Israel. (bottom) bathers can relax while Israeli soldiers patrol the beaches. (J. El-Baz)

Solidarity groups visit Israel aid home front, cheer soldiers

By ERICA GIDRON

JERUSALEM - A new type of tourist is beginning to arrive in Israel. Under the banner "Solidarity for Israel," overseas organizers are expressing their amity for the people of Israel at this time by sending solidarity groups to tour the country. The first such group - 31 Swiss postal workers -- recently arrived for a 14-day stay; similar groups are on their way from France and the Netherlands. More are expected to arrive in the coming weeks.

Solidarity of another sort finds its expression in the daily arrivals of overseas volunteers coming to supplement Israel's depleted workforce still mobilized and manning the ceasefire lines.

Some 2,000 volunteers, individuals and groups, have so far arrived. Hundreds more have registered with Jewish Agency offices abroad and are waiting to be called, in case of need. Applicants are carefully screened and selected according to the needs of the local labor market. They must be prepared to fund their own fare and to remain in Israel for not less than three months.

Among the first to volunteer their invaluable services were doctors, surgeons and operating theatre nurses, most of them from the United States. For the first two critical weeks of the war they worked side by side with Israeli medical staff, putting in 18-hour shifts to save the lives and limbs of the countless wounded crowding the country's hospitals.

Therapy of a different kind was provided by Danny Kaye, who interrupted a world tour on behalf of UNICEF to visit and volunteer his own inimitable brand of humor in hospitals throughout the country. He was only one of a group of performers and musicians of world fame who came, for the second time in six years, to donate of their time and their art.

As in June 1967, the first to arrive were Daniel Barenboim and Pinhas Zuckerman, followed by Isaac Stern and Zubin Mehta. Quipped Mehta, on his way to the northern front: "This is the one time I'm likely to set foot on Arab soil. If the Arab boycott office only knew!"

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UNVEILINGS

The unveiling of a memorial for the late **Bernard Haas**, husband of Cillia, father of Hilda Gold, Nancy Cohen, Butch Haas, Rosy Tabachnick, will take place **Sunday, September 1, 1974** at 11:30 a.m. at Lambton Cemetery on Royal York Road, between Lawrence Ave. and Dundas St. R

The unveiling of a memorial to the late **Abraham Rosen** of 91 Wenderly Drive, will be held **September 1, 1974** at 12 noon at Yavane Zion at Bathurst Lawn Cemetery. 23

The unveiling of a memorial to the late **Percy Weinrib**, dear husband of Shirley and sons, Professor Arnold, and Dr. Ernest Weinrib, will take place **Sunday, August 25**, at 10:30 a.m. at Bathurst Lawn Cemetery, Stopnitzer section. Relatives and friends are asked to attend. 23

OBITUARIES

Berger, Tesse - On Aug. 15, late of 17 High Park Rd.

Black, Alan - On Aug. 15, late of 260 Wellesley St. E.

Book, Benjamin - On Aug. 11, late of 3311 Bathurst St.

Bookman, Hara - On Aug. 11, late of 25 Canyon Ave.

Cohen, Rose - On Aug. 11, late of 6010 Bathurst St.

Dawczyk, Zalmen - On Aug. 11, late of 4916 Yonge St.

Freedman, Murray - On Aug. 15, late of 29 Collonade.

Fugerman, Bernard - (Dr.) - On Aug. 17, late of 67 Magpie Cres.

Glick, Shirley - On Aug. 12, late of 60 The Bridle Path.

Goldberg, Regina - On Aug. 16, late of 4 Restwell.

Goldhar, Dora - On Aug. 17, late of 1 Fraserwood Ave.

Goldstein, Rose Cohen - On Aug. 11, late of 6010 Bathurst St.

Halter, Nathan - On Aug. 11, late of 3560 Bathurst St.

Kzenzowsky, Joseph - On Aug. 16, late of 12 Goldfinch.

Modaver, Clara - On Aug. 12, late of 4383 Bathurst St.

Rosenberg, Max - On Aug. 18, late of 85 Holve.

Sharron, Shirley - On Aug. 9, late of 550 Cummer Ave.

Smith, Jack - On Aug. 13, late of 429 Walmer Rd.

Stark, Irwin - On Aug. 15, late of 105 Raglan.

Yaskinsky, Hilda - On Aug. 17, late of 61 Bainbridge Ave.

Zolty, Benjamin - On Aug. 15, late of 3171 Bathurst St.

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Narkis evicts Israeli couple from hostel

By ROYSTON ALLEN
Israel Correspondent

TEL AVIV -
An Israeli-born couple lived for four months in a hostel for new immigrants, after selling their expensive apartment in the exclusive Naveh Avivim area of this city.

They were waiting for their new home in the fashionable Ramat Hasharon suburb to be completed and somehow managed to get into the hostel. The rooms in the Bet Millman immigrants transit hostel are actually divided into neat little two room apartments complete with maid service and laundry facilities.

Using some sort of "protektzia", or under the table influence, Avraham and Erella Golan moved in, paying the normal immigrant rate of $52 per month. This rate is far below the normal market price for such apartments which are specially subsidized by the government to aid immigrants.

Uzi Narkis, head of the Jewish Agency's immigration department ordered them out when the case hit the headlines here and has since ordered a special investigation, according to Naomi Ben Gur, spokesman for the agency on matters concerning immigration.

The manager of the hostel, Yitzhak Ben Asher, claims he has a signed document authorizing him to admit the couple but he refuses to state who signed it.

Ben Gur also refused to tell me who had signed the document stating that such information would "be released after the investigation."

She confirmed, however, that Mrs. Golan's father is Yosef Vered, newly appointed deputy director general of the Jewish Agency immigration department. Vered is winding up a vacation in the U.S. and will be asked to appear before Narkis immediately on his return.

Narkis himself pointed out that his office is decentralized and it is impossible for him to know everything.

"I am responsible for policy and cannot know everything that goes on," he said here.

He added that 20 of the 112 apartments at Beit Millman are empty and that the Golans did not take any apartment at the expense of any new immigrants.

In another development on the immigration scene, a 30-year-old pregnant new immigrant from the U.S. threatened to set fire to herself and the absorption ministry because she could not get an apartment in any big city. She was arrested outside the absorption ministry office in Jerusalem.

Marlene Ben Baruch is married to an Israeli policeman and as such is not entitled to a subsidized apartment in the city, Ben Gur said, but only to a loan. This, Mrs. Ben Baruch claims, only amounts to $15,000 and is not enough to get an apartment in the main cities.

Apartments in Tel Aviv and the suburbs range from $25,000 and up, the sky being the limit.

Mrs. Baruch told newsmen here the absorption ministry had met with her with "fude and insulting treatment" and she added that immigration clerks ridiculed her request for an apartment with "go back to the U.S. and solve your problems."

She said that she has university degrees in public health and urban planning and wants to use her education to help Israel.

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The determined Israel Bond committee at Shaarei Shomayim is making good use of the summer months to keep their synagogue's top position in Toronto Bond purchases. Their goal is to make the synagogue the first in Canada with 100% enrolment in Shomrei Israel (purchasers of a minimum of $1,000 per family). From left are: Rabbi Henry Hoschander; Jeffrey Cohen, congregation president; Sydney Greenstein, Israel Bond co-chairman; Dr. Avraham Avi-Hai, guest speaker; and Jack Weinberger, Israel Bond co-chairman.

U.S. publication makes retraction

Cont'd from Page 1

seemed to have an effect," added Ain.

In a July letter to the National Geographic, Allan Rose stated that "it is beyond our understanding that a periodical of your standing could publish such distorted and misleading information on the conduct of Syrian Jewry.

"How is it possible for the National Geographic Magazine by design or otherwise, to add to the problems of this persecuted minority by buttressing the propaganda claims of the Syrian government that all is well?"

National Geographic Associate Editor John Scofield replied that the magazine's deadlines are such that the "deteriorating" situation in the Jewish community did not reach the magazine in time, or the text would have been appropriately edited.

In a subsequent letter, Rose advised Scofield that the tragic plight of the community has been the object of international attention for the past four years, and did not develop early this year.

In the last 25 years, about 28,000 Jews have fled Syria, and those who remain face restrictions, discrimination, physical maltreatment, and the denial of fundamental human rights.

Syrian Jews endure such brutal living hazards that a Committee of Concern for Syrian Jews exists in the U.S., and in Europe. French Senate President Alain Poher is the patron of the International Conference on Syrian Jewry.

In the U.S. the Anti-Defamation League, American Jewish Committee, and the American Jewish Congress issued complaints to the National Geographic Magazine.

The Canadian Jewish Congress' involvement in the issue however, seemed to tip the balance, for Rose was informed last week that the November issue will contain an "unequivocal" statement.

"Since publication we have received from many of our Jewish members evidence which convinces us that the murders (of the four women fleeing Syria to Israel) aside -- we unwittingly failed to delineate the harsh conditions under which that small community has lived since 1948," wrote Scofield.

"The November issue of the magazine, which has just gone to press," he added, "will contain an unequivocal statement to that effect."

Dispute over Sephardic Centre

Cont'd from Page 1

migrants as had been proposed by a number of groups."

Although "sympathetic", the commission said that existing services could create opportunities for the separate expression of cultural needs within an environment which caters to the entire community.

Some 16 months ago, as a result of francophone dissatisfaction, an ad hoc committee was established to deal, in part, with how "the unfinished portion of the recommendation of the Kaufman Commission can be advanced and how the community centre controversy can be resolved."

Dr. Harvey Sigman, a well-known surgeon at the Jewish General Hospital, was appointed by Charles Bronfman to head the committee.

According to Sigman, the original Kaufman Commission had little francophone representation, and when the commission vetoed the community centre concept, Sephardic leaders felt resentful.

Sigman, who was recently appointed to the highly strategic post of chairman of the planning and allocations committee, told **The Canadian Jewish News** that many of the important recommendations from the Kaufman Commission have already been acted upon.

But the Kaufman Commission rejected a Sephardic centre on the grounds it would lead to a duplication of services provided by the 'Y', Neighbourhood House, or other AJCS agencies.

"The philosophy of the community," declared Sigman, "is that there should not be a duplication of services, but that services should be available to all groups in the Jewish community.

"Further, the community could not go along with something that didn't have a dollar value attached to it," Sigman added.

Some two months ago in Toronto, North African and Spanish community leaders broke ground for a community centre slated for operation in 1975.

According to a Toronto Welfare Fund spokesman, no fund financing was allocated to the project, although the fund assisted the group with publicity and fund-raising methodology. President Phil Granovsky is a member of the board.

The duplication of services aspect is not apparent in Toronto, since there has not been a major change in services caused by linguistic requirements.

"As chairman of the ad hoc committee," said Sigman, "I felt that the committee should reflect what the majority of the Sepharades say, and they feel that a community centre should be made."

But an essential and fundamental view dominated the Sigman ad hoc committee, and this view has recently led to important developments in 'rapprochment'.

According to Sigman, the committee held the belief that "the Sepharades are masters of their own destiny . . . to structure and co-ordinate services where they would have the major contribution."

Plaut gives reply to editor's attack

Cont'd from Page 1

ful relationship. Such a relationship is also being explored with the Canadian Council of Churches, as well as with representatives of the Roman Catholic Church. There are new opportunities now, especially at a time when international tensions have somewhat lessened. This is therefore the time to take long-range advantage of our new-found basis for discussion.

This, I believe, is a fruitful time for the Canada-Israel Committee to widen the horizon of its activities. On the whole, its activities have been in the past, and still remain, largely crisis oriented. The attempt which we are now making to reorganize the entire structure of CIC and put it on a professional basis, gives promise that we may enter a new era not only in public relations in general but especially in relation to the Christian churches.

Despite the fact that church attendance and the influence of the Church in general have declined, the Christian establishment remains a powerful factor in Canadian life. It is one we must take into consideration and I believe the time has never been better than now to take advantage of the ground work which has been laid. In full recognition of our mutual defects and errors in the past, we can now proceed to a relationship which will have all the aspects of dignity and promise."

The full text of the Rabbi's address has since been published by the Canada-Israel Committee under the title: Israel, Jews and Canadian Churches.

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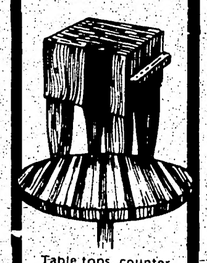
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